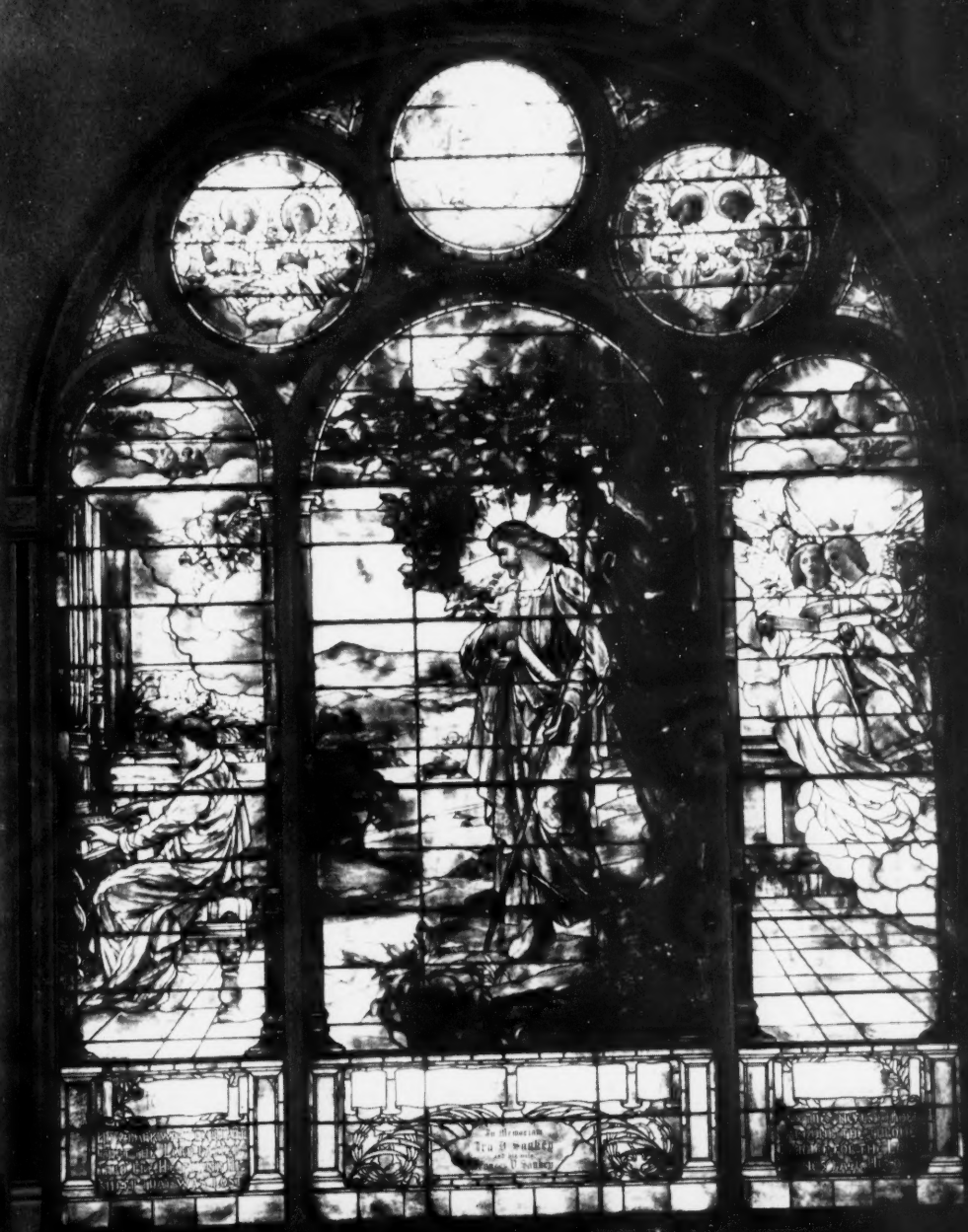


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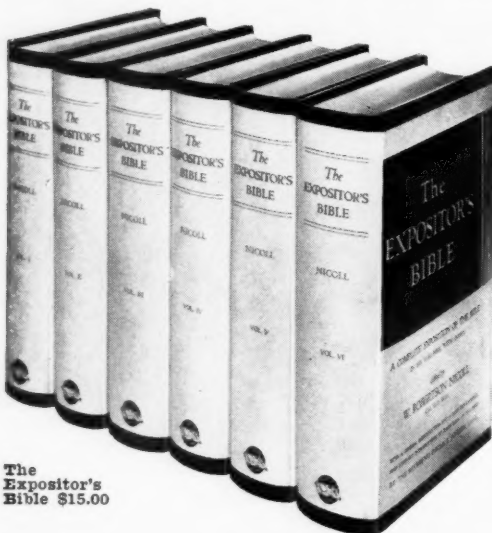
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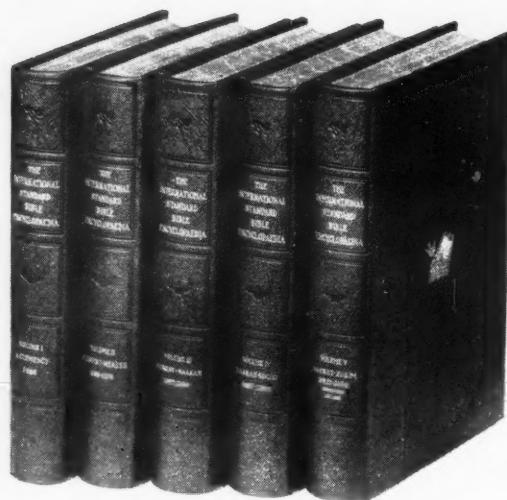
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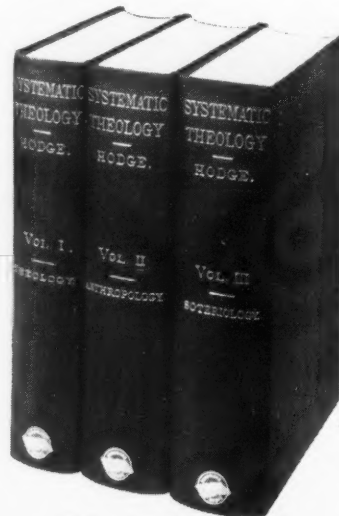
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Vol. XLI

FEBRUARY, 1941

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MOODY MONTHLY

FEBRUARY, 1941

Editorial Notes

Soon after this reaches the eyes of our readers, the great Founder's Week Conference will convene in Chicago. We

Founder's Week Conference and Dr. Gaebelein

hope you are planning to be present. But you can pray that the Spirit of God will make the conference all it should be to the large gathering of Bible believers who will turn aside from the burdens and struggles of the world for this period of inspiration and fellowship. God grant that the world may feel the impact of this gathering.

As far as we know, all the announced speakers will be present, with the exception of Dr. A. C. Gaebelein, who has written the President of the Institute as follows:

"Dear Brother in Christ:

"As I had promised to be present at Founder's Week Conference to give several addresses, if circumstances permitted, I am sorry to inform you now that it is impossible for physical reasons.

"If our Lord tarries this coming year, I will reach the fourscore year mark, and while He has been good to me in keeping all faculties unimpaired, yet the time has come when I must conserve my strength and give more attention to rest than to active service. Therefore, on the advice of my physician, I expect to spend the winter on the coast.

"May I take this occasion to express my unswerving faith in the great institution of which you are the head. I believe more than ever in the soundness of the Moody Bible Institute and the effectiveness of its methods. It is often a matter of deep regret that I can no longer render to it direct service as I did thirty-five, forty, and more years ago.

"I wish you the outpouring of a great blessing during the forthcoming conference. May our Lord be with you all.

"Faithfully yours,

(Signed) A. C. Gaebelein"

We thank God for the long, faithful service of this great man of God, and we know thousands of his friends will join in prayer that it may please the Lord to spare him to us for other useful years. Thank you, Dr. Gaebelein.

What Christ Calls Himself

There is a double title which our Lord gives Himself in Revelation 1:8, "I am Alpha and Omega," and as if in explanation He adds, "the beginning and the ending." Nearly all know that Alpha is the first character in the Greek alphabet, and Omega

is the last. Sometimes in speaking of the completeness of a thing we speak in terms of our English alphabet and say, "From A to Z," or "Zed," as our British friends say it.

The same thought of completeness in Christ is given to us in Hebrews 12:2, where He is called "the author and finisher" ("author and perfecter," R.V.) "of our faith."

Just a glance reveals to us Christ as the beginning and end of creation, history, prophecy, revelation, and redemption.

But there is in our own mind at the moment, the thrill of assurance in the realization that He is Himself the guarantee of the completion of all His purposes. Because He is, the end is just as certain as the beginning. Has He begun a good work in you? Then He will complete it. Has He made you His own? Then He will one day present you faultless before the Father. If you know what you by His grace are now, you may also know what you by His power are going to be.

We know creation was by Him and for Him, and that guarantees everything, no matter how sinful and sordid that creation may be at this hour. We also know that "by himself" He purged our sins. And that means a full and satisfactory atonement. And we further know that "the testimony of Jesus is the Spirit of prophecy" (Rev. 19:10), and that means that Christ is the center and circumference and substance of prophecy. Whatever the nations may do, however complicated civilization may become, God is working to a plan and Christ is the foundation and goal of that plan, and He is the guarantee that it will eventually be worked out.

A famous English writer of fiction is touring the United States. Somerset Maugham is considered by critics one of the greatest living writers of short stories, though some others think of him as one of the chief purveyors of the putrid.

Modern writers of popular fiction have not been long on morals either as construction materials or as conduct patterns. But there is a war on now, and war changes many things. Asked by a reporter if he intended writing another novel soon, Mr. Maugham responded:

"What is the use of trying to live in an imaginary world and create imaginary characters when so much is going on in the world today and when my

own country is fighting for its existence? It is impossible to think of other things, and certainly it is impossible to concentrate on a world of fiction."

But concerning morals, another interviewer asked,

"Do you have any moral standards?"

"Just now I have. In fact, I am quite hot on moral standards just now. Because I believe that France fell, not because of rotten politicians, not for any of the causes usually given, but because the people of France were morally confused, they had no moral standards. I hate to talk this way, I hate to preach, but I truly and honestly and warmly believe that we can defeat Hitler only if we keep our standards very high, if we are not soft with ourselves."

"But did you through most of your life have moral standards?"

"Oh, no," said Mr. Maugham. "Not at all. I've met so many people, often the scum of the earth, and found them, you know, quite decent. I am an uncomfortable stranger to moral indignation. I feel it now because I believe that it is the great necessity of the present. We must set standards now, and live up to them."

Too bad so many people get their moral standards (subterranean at times) and even their religion from novelists. And, Mr. Maugham, we respectfully but earnestly call your attention to the Epistle to the Romans, chapter one, verses sixteen to twenty-five.

There is a recent chorus which says:

"This old world has lost its way,

But the Christian goes right on;

The worldling faces sin's

dismay,

But the Christian goes

right on.

Temptations, tests, and

trials, too,

Will prove what Christ can do for you;

Keep looking up and smiling through,

For a Christian goes right on and on,

Yes, a Christian goes right on."

By the way, this chorus, words and music, may be had free by writing the MOODY MONTHLY.

We have had a soft brand of Christianity in recent years. It may be that before the present experiences run their course, our God will have allowed such discipline that some of us will have learned how to endure hardness as good soldiers of Jesus Christ (II Tim. 2:3).

Our British friends, in the private reports which have sifted through, have

shown a remarkable optimism and persistence. A friend, writing of a visit to London, said that on a Methodist church which had been destroyed by a bomb, he saw a sign:

*"Bruised but Not Broken;
Blasted but Still a Blessing."*

You cannot defeat that kind of spirit, and it is the determination which should today characterize us in our activities for Christ.

During the Moon meetings in the Northwest, not only hundreds of young people made public confession of Christ as personal Saviour, but, we are convinced, other hundreds of Christian young people had their eyes opened to the dangers of pseudo science (not real science, which is factual), and were made to see that confidence in the inspiration of the Bible does not make a young man an old foggy. Memory still brings before us the face of an earnest, attractive youth, a high school senior, who is active head of the Christian Endeavor group in his church. To this writer he said something like this: "I believe I am a Christian, but it is a new idea to me that a Christian should believe all the Bible. I didn't know any Christian believed it all. I thought you accepted and rejected according to your own reasoning. But hearing Mr. Moon every night I have come to see the Bible is worthy of entire confidence."

It does seem strange that anyone who really believes in Christ as Saviour could ever question the Book which makes Him known. But evidently there are many who have such difficulties. Perhaps they have never noticed how Christ links faith in the Bible with faith in Himself.

For instance, He said ignorance of the Scripture (Old Testament) was a serious source of error: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). And He further said that this very sorting out of the Scripture, the acceptance of some parts and rejection of others, was another source of error: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). Read that verse again, and notice the emphasis on "all."

Christ testified to the historicity of some of the most questioned characters and events in the Old Testament, such as Jonah (Matt. 12:39, 40), Lot's wife (Luke 17:32), and Noah (Matt. 24:37). He also gave His testimony to the authenticity of certain sections. "Moses wrote of me," said He in John 5:46, and He divided the Old Testament into "the law of Moses, the prophets, and the psalms."

Evidently Christ believed all the Old Testament, and He promised the New when He spoke of the work of the Holy Spirit: "He shall guide you into all truth"—"teach you all things, and bring all things to your remembrance" (John 16:13; 14:26).

An ignorant Christian may reject some of the Bible, but certainly no informed Christian can do such a dreadful thing. The rejection of the Scripture is plain, unvarnished unbelief, and unbelief is sin. If a person believes in Christ he will believe Christ, and that means he will believe what Christ believed concerning the Word of God.

A friend has called our attention to an ad in a western Canadian daily newspaper devoting three columns, sixty inches, to Bibles. It is significant that a department store would spend \$84.00 for one ad announcing the sale of Bibles. Perhaps the manager of the store realizes there must be a return to the regular reading of the Word of God and to individual faith in it as the Word of God if the nations are to find a solution to their present pressing problems.

A Sign of Revival—We Hope

Here and there are signs of a new realization of the place the Bible must take in our lives today. May God fan these sparks, even though they are very faint in some quarters, until the flame of revival fire sweeps this continent.

Every Christian should be optimistic concerning the future, for he knows that the future is safe with God. But there is a false optimism to be seen in some religious circles. It is the hopefulness of those who are very sure that out of this war men will learn the futility of war and as a result permanent peace will be here. "Making the world safe for democracy," was its explanation of the other war. Man so far has been a failure, even the optimists admit that, but, say they, tomorrow will be different. Man will think better and talk better and act better!

It reminds us of a little story passed on to us by our British friends. The novice boxer had been badly battered in the first round. His second tried to cheer him up.

"Good boy," he said; "you're doing fine."

He fared even worse in the second round. Still his second remained optimistic.

"You were great that time," he said; "he barely laid a glove on you."

The novice looked puzzled. As he went out for the third round, he turned to his second, "Better keep your eye on the referee this time," he said. "Somebody is hitting me."

An important meeting of orthodox Christian educators was held in Chicago during the Christmas holidays. The meeting was called by Dr. Bob Jones, of Cleveland, Tenn., and met in the LaSalle Hotel. Many presidents of Christian colleges, Bible institutes, and preparatory schools were in attendance.

A Gathering and a Statement

A committee of seven was appointed to draw up a statement, which was adopted and released by the larger company. Here is the statement prepared by the committee:

WHEREAS, modern education manifests trends toward Atheism, Communism, Fascism, and Materialism, and in many directions seems to have set itself for the destruction of the very foundations upon which civilization so far has found security, and

WHEREAS, some educational institutions which were originally brought into existence by the churches have now become the foes of the churches, through their attacks on the Bible and the faith of the churches, and

WHEREAS, multitudes of young people have been sent from Christian homes to these educational institutions, only to be returned with broken faith, a cynical sneer, and at times wrecked morals,

BE IT RESOLVED, that we express our amazement at the sight of Americans who believe in the things for which America has stood through the years, giving their children and their money to educational institutions which, intentionally or not, are at work undermining the very foundations on which our economic and moral structure rests, and

BE IT FURTHER RESOLVED, that we call the attention of educators to the need of a personal return to the Word of God, with an open mind and humility of heart.

BE IT FURTHER RESOLVED, that we call on the people of America, in these dangerous days, to rally to the educational institutions which are teaching the things consistent with the revealed will and Word of God.

V. R. Edman, Chairman
Thomas Moseley
R. A. Forrest
S. W. Paine
Bob Jones, Jr.
William B. Riley
Will H. Houghton

You heard of the real success attending the first Postgraduate School for Preachers held last spring at the Moody Bible Institute. Well, here is an encouraging announcement. The school will be held again this spring (D.V.). Just think of the privilege of hearing each of these four men an hour every day for three weeks on these subjects:

Modern Apologetics, Dr. Wilbur M. Smith

Exegetical Study of I Peter, Rev. Kenneth S. Wuest

Messianic Prophecy, Dr. Max I. Reich
Expository Homiletics, Dr. Carl Armerding

The enrollment will be limited to fifty, and of that number only fifteen will be accepted from the Chicago area. The dates are Tuesday, April 15, through Friday, May 2.

In addition to these lectures, all the classes of the Institute will be open to these special students, and there will be library privileges, etc., for all. Here is a real "filling station" for the busy pastor. Write the Dean, Dr. Harold L. Lundquist, at once for full information.



Silver Birches

Galloway Photo

WHY I BELIEVE in Creation Rather Than Evolution*

*By Sir J. William Dawson, C.M.G.,
LL.D., F.G.S., F.R.S.*

We are grateful to Dr. Wm. Bell Dawson for this article written by his father. Sir J. William Dawson was one of the great scientists of his day. He was principal of McGill University, Montreal, at the age of thirty-five, and was an outstanding geologist.

February, 1941

THE beginning of life, described in the first chapter of Genesis as manifested in the lower forms of aquatic life which were first introduced, had neither "breath of life" in the strict sense, nor any approximation to the divine likeness. The statement is that God said, "Let the waters bring forth." Under God, the waters in which they swarmed were commissioned to produce them, that they might increase and multiply and fill the ocean.

In dealing with Spencer, who finds it necessary to modify his own previous demand for indefinite time, and to express himself as content with what physical and geological science may be able to allow, it may be well to inquire into the validity of his contention that all organic nature may be accounted for by the one idea of evolution without natural selection. In doing so, we may carry with us the searching criticism which Argyll applies to these evidences.

We may take first the facts of embryology in individual animals considered as a recapitulation of the evolution of their ancestral types in past geological ages. It is easy to adduce apparently good examples of this. The frog is in its young state an aquatic tadpole, without limbs, and breathing by gills like a fish; therefore the ancestors of the frog and other amphibians were fishes. The butterfly in its larval state is a worm-like caterpillar; therefore the insects are descendants of worms.

The analogy is, however, incomplete. A caterpillar is not a worm, but really an immature insect; and a tadpole is not actually a fish. Besides, there are other reasons, quite independently of recapitulation of an ancestral state, which render such immature stages necessary to the development of the modern animals in question. Further, the conditions and relations to time in the two processes are quite different. The development of the individual animal is a visible evolution; that of the species cannot be observed, and, if open to observation, might prove very different from ordinary evolution, and might be related to it only on the higher plane of design, or of the similarity of the workings of the divine mind in different spheres. Moreover, it may depend rather on the involution, which always must precede evolution, than on that process itself.

One of the most familiar instances of evolution is that of a chick from an egg, a process which we can observe from hour to hour and from day to day till the microscopic germ, apparently structureless, becomes developed into all the complicated parts of the young bird. In some of the smaller fishes we can even watch this evolution under the microscope continuously, and can note the first appearance of every tissue and

*In presenting this series of articles on "Why I Believe," the MONTHLY has sought to have experts in various fields give their testimony in line with the particular subject committed to them. It is not to be understood that the MONTHLY endorses all the views of these writers on other subjects.—The Editors.

organ. In such a case we know that the living germ contains in it potentially, or in the form of invisible organic units, something to represent every part of the animal to be produced. Along with this, there is a store of protoplasmic material, not itself living, but ready to be absorbed as required, to be built up into the several parts as each of them is fashioned. It is a wonderful process, and no one who has seen it in any one instance can ever forget it, or, if at all in a proper frame of mind, can fail to be impressed with the marvelous power and inscrutable adjustments which it implies, and with the mystery which lies behind the visible processes of formation and growth, under the wonder-working energy of life.

ALL THIS IS EVOLUTION PROPER, but there is much more implied in the whole development of which it forms a part. There is the previous involution in the germ of all that we have seen evolved from it. This includes the antecedent determination of the form, structure, and living powers of the creature to be produced, and to all their relations to the environment in which it is to live and the place it is to occupy in the system of nature. It includes, in the higher animals, energy and material derived from two parents. It includes all that takes place in the ovary of the mother—the fertilization of the embryo cell, its being furnished with a store of suitable pabulum, and, finally, the incubation or whatever other external conditions are necessary to secure the commencement and successful progress of the growth of the embryo.

In this elementary case, then, it is not so much the evolution as the involution that is prepotent and mysterious, and it is here that at this moment the greater part of the minute investigation and warm controversy among biologists is centered. This raises the question, What is there in the succession of individuals in different generations that corresponds to the involution in the individual embryo? One thing we may certainly conclude, that if there is such a thing as transmutation and development of new species, it must be sought for here, rather than in evolution properly so-called. Further, with Darwin, we must suppose one or a few perfect organisms given to begin the development, and we must suppose such primary types to include potentially or structurally all that is to be evolved from them in thousands or even millions of generations.

LET IT BE OBSERVED that this is the simplest view that we can take of organic evolution as propounded by

Spencer. Is it possible, then, to imagine it as beginning and continuing spontaneously and fortuitously? Must we not rather see in it the development of a divine plan too vast and intricate for our comprehension, and must we not cease to designate it by a term which can at best cover but one portion of the great and practically infinite scheme of the development of life?

Many years ago a friend of mine, the late Mr. Higgins of Liverpool, proposed in a paper on this subject the use of the term *development* and the abandonment of *evolution*, except in its proper sense. I made the same suggestion in 1890 in my little book, *Modern Ideas of Evolution*, and later in *Salient Points in the Science of the Earth*. The Duke of Argyll has more fully advocated the same idea and illustrated its significance. It is time surely that in the interest of accuracy of thought it should be adopted, and that the loose use of the term *evolution* should be left to those popular writers who have already destroyed its scientific value, even in the estimation of those who still believe in the hypothesis respecting organic nature to which it was originally applied.

AN ANALOGY IN LIKE MANNER can be perceived between the classification of animals in orders and classes in accordance with their degree of complexity, or with their type or pattern (or, to use the term of certain artists and antiquaries, their "*motif*"), and their succession in geological time. But here we are met by that difficulty of explaining the first appearance of classes and orders referred to by Zittel. Besides, this point of view rather inclines us to compare nature with certain human works of art, in which we perceive, as the result of design, the same union of type or pattern with utilitarian purpose; as, for example, the erection of buildings in accordance with particular orders of architecture, or the growth of Egyptian temples by the addition of successive halls and propyla, all in similar style. We are not usually inclined to refer such things to chance or to mere mechanical necessity.

Here we may also observe that the anti-Darwinian fixity of specific and generic characters alone enables us to classify the oldest and the most modern animals or plants in the same systems of arrangement, so that all the animals and all the plants from the beginning of geological time, go into respectively the same zoological and botanical classifications, a fact which tells in favor of one great comprehensive plan, rather than of indefinite and fortuitous variation.

In the case of geographical distribu-

tion we have a different consideration, which relates not so much to style or complexity as to position. It is true that in some more or less detached continental or insular areas, as in South America, Australia, and New Zealand, we see special groups of animals that are closely allied to those that occupied the same areas in the later geological periods. But it is not necessary to suppose that the extinct species were transformed into the modern ones, which are, besides, generally degenerate in size, like the modern sloths of South America in comparison with the great ground-sloths of preterious periods, or the modern Kiwi, or Apteryx, of New Zealand, in comparison with the gigantic *Dinornis*. It seems more likely that of a group of animals of different statures only the smaller species have been able to survive owing to changed conditions. Besides, investigation has extended the range of some of the supposed local groups, and the weeding out of the larger and more massive types has been general in the early modern period on all the continents.

IN THE CASE OF RUDIMENTARY ORGANS appealed to as remnants of structures fully developed in remote ancestors, some of these are still useful, though the uses of others may not be understood. Others are provisions for contingencies or future needs; and this, as Argyll has well pointed out, is explicable only on the supposition of a deliberate plan extending into the future.

I may here leave the hypothesis of evolution, as held by Darwin and Spencer, as one deprived by its own advocates of any good foundation in nature, when regarded as an explanation of the origin and succession of species; and may refer to the papers of the Duke of Argyll, as fully showing that this conclusion is inevitable, and that Spencer and Darwin take their followers very nearly into the same position with that of the pre-Newtonian physicists, who explained the rise of water in a pump by the aphorism that "nature abhors a vacuum." So Spencer endeavors to show us that among the varieties of organic beings "nature abhors the unfit," and the natural selection of Darwin is merely the converse of this, to the effect that "nature selects the fittest." Neither of these dicta, however, exempts us from the necessity of inquiry as to the First Cause, and under Him the secondary causes, if any, of the vast and complicated succession of living things that have inhabited and now inhabit the earth.

IT IS STRANGE TO FIND SOME of the more liberal theologians of the time so perplexed by the current dia-



tribes of agnostics against the alleged cruelty and destructiveness of nature, as to be disposed to accept the Darwinian doctrines of natural selection and struggle for existence, as a means of throwing the responsibility on nature itself rather than on the Creator. They do not seem to perceive that this subterfuge will not avail them unless they abandon the ideas of the omnipotence or benevolence of God, and also the whole of the teachings respecting nature in Holy Writ, except in so far as the existing evils depend on the misconduct of man (see *Eden Lost and Won*, and *Story of the Earth*, by the author). It may be true, in the present condition of the world, that nature affords no complete solution of the mystery, and that while, as Paul affirms, we can learn the power and divinity of God from nature, we can form no adequate idea of His love until the final restoration of that creation which "groans" under the tyranny of man. Still in this connection the great Apostle to the Gentiles holds that we can learn enough of His kindness to feel the obligation to thankfulness (Rom. 1:20, 21).

THERE ARE, HOWEVER, CERTAIN MISCONCEPTIONS current on this subject which it is well to notice here.

(1) Though man is made in the image of God, and though men, on this account and as having delegated authority in the world, are "sons of God," and may even be called gods in a subordinate sense—His representatives—yet it is plain that God's thoughts and decisions must rest on infinitely broader grounds than ours, which must always be partial and imperfect. This is well seen in Christ's doctrine as to final rewards, in reply to the question of His impatient disciples James and John as to their positions in His kingdom. These can be awarded only by Omniscience and at the final judgment. Any present human decision could reach only up to the actual date, might extend only a little way back, and would be founded on imperfect evidence. God's perception of character, on the other hand, goes back to the remotest inheritance from ancestors, and reaches forward to the last influences of any thought, word, or action, down to the end of time. What applies to our judgment of our fellow men applies still more strongly to our judgment as to the ways of God.

(2) Any manifestation of the eternal and spiritual God in things material or phenomenal must necessarily be in some respects the converse of His own nature. He is eternal and unchangeable. His material works are temporal and transitory. Besides this, the little they can

reveal of God is seen but for a short time, and then vanishes away in so far as our vision is concerned. It is like a few figures in a long procession seen by a momentary flash and then relapsing into darkness. I have elsewhere compared our ideas as to God's plans to a momentary glance of an uninformed spectator at an unfinished picture or building, which may have been the work of years on the part of great artists.

(3) When it pleases God to create beings having intelligence and freedom of will, whether men or angels, He voluntarily limits His action, in so far as they are concerned, by the scope of power and movement which He has allowed to such creatures. Such free will may injure or destroy works of God, producing thereby long trains of irregularities and interferences, which may go on till corrected by divine intervention, and are to be considered as distinct from the main course of the great plan from which they diverge, or appear for a time to diverge.

(4) This great plan cannot be rightly judged till we are in view of its ultimate results. At present we can scarcely see in most cases even its general tendency. In this regard the demand made upon us in Holy Scripture that we should have faith in God for the present, and be assured that the Judge of all the earth will do right, is surely reasonable. I confess that nothing impresses me more with the divine origin and inspiration of the Bible than the lofty attitude which it assumes from the beginning to the end on this subject. God is responsible for the goodness of all His works in physical, organic, rational, and moral nature, and regulates their introduction, advance, maturity, decline, and extinction, and their subsequent renewal from age to age of His working. This appears everywhere—in Genesis 1, in the book of Job, in the hymn of creation (Ps. 104), in the teaching of Christ, in the arguments of Paul and Peter respecting the sovereignty and justice of God, and in the destructions and final renewal predicted in the Apocalypse.

These grand and far-reaching conceptions, so conspicuous in Scripture, are often equally conspicuous by their absence not only from the arguments usually employed in opposition to design and teleology, but in those in defense of these principles. Perhaps no external consideration is more fitted than this to show us the necessity in religion of some direct communication between the spiritual Creator and His rational offspring, in addition to the indirect teaching of natural phenomena, which are neither fully representative of the Creator nor fully understood by us.

Now if we turn to the teaching of revelation as bearing on the points discussed in this paper, I think we shall find, though we can look at it only in a very summary manner, that it throws a flood of light on man as a part of nature, and at the same time as a spiritual being allied to his Maker, and thus furnishes the solution of the perplexities which surround us in inquiring into the divine and human relations of the material world.

To every careful and earnest student of the Bible the scheme of creation and redemption, as presented therein, has neither the aspect of a series of fortuitous occurrences, nor of a spontaneous evolution, and rather appears as the development of a great plan running through all the ages of the earth's existence, and culminating in new heavens and a new earth, with their appropriate inhabitants. This is so obvious, and has been so often dilated on in different ways, that I may here be content merely to sketch its general features in so far as they are parallel with the history of the world as we gather it from other sources, and to point out some portions of the analogy of nature and revelation which impress themselves more strongly at the present day than was possible formerly.

In the first chapter of Genesis we find a chaos "without form, and void," developed by one advance after another, till it blossoms in the garden of the Lord, with man in God's image as its happy inhabitant. So in the history of God's chosen people, the childless pair who migrated from Ur of the Chaldees expand into several nations, and ultimately constitute the nucleus of the empire of David and Solomon. Christ Himself compares His kingdom to a grain of mustard seed which grows to be a tree, and we see the early stages of this growth portrayed in the spread in the apostolic ages of Christianity throughout the Roman empire. So in the bold imagery of the Apocalypse there appears the great scroll of destiny with its seven seals, waiting to be unrolled to display successive pictures of the future of the world and of the kingdom of Christ.

MORE ESPECIALLY IS THIS DEVELOPMENTAL progress marked in the unrolling of the scheme of redemption which is the great and special theme of the Bible. Appearing as a germ in the promise to fallen man in Genesis, it is further specialized in the successive revelations to Noah, Abraham, Jacob, Moses, and the Hebrew prophets, until its primary realization appears in the mission of Jesus the Christ, and its final perfection in the future and everlasting kingdom of this same glorified Christ Jesus. The late Dr. Romanes, the most subtle of English evolutionists, thus refers to this in the posthumous fragments published in 1896, under the title *Thoughts on Religion*:

"Supposing Christianity true, it is certain that the revelation which it conveys has been predetermined at least since the dawn of the historical

(Continued on page 344)





Charles Haddon Spurgeon

SPURGEON and MOODY

By Rev. George W. Ridout



Looking back over the years to that first revival meeting, I think it would not be a bad expedient if some preachers today, when at their wit's end to know what to preach, would now and then take to their pulpits a soul-saving sermon of some great preacher. They could tell the people that they were going to give them a sermon not their own, giving text, subject, and name of the preacher, and then read it prayerfully and in the Spirit. I believe a real surprise and blessing would ensue.

We have to admit that in many pulpits the preaching yields little or no soul-saving results because the preacher brings there little else than the "fag ends" of desultory thinking with no conviction, passion or message.

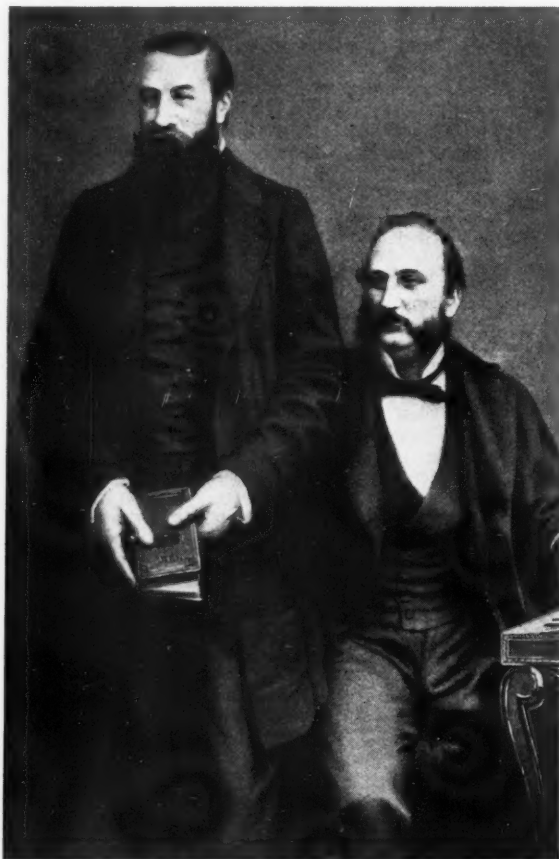
Let us get back to Calvin, Wesley, Spurgeon, and Moody in preaching, and we shall have results.

Dwight L. Moody and Ira D. Sankey

IN my younger days I was nourished on Wesley, Spurgeon, and Moody. As a young Methodist preacher, every Sunday morning I would read one of Spurgeon's sermons as a preparation for preaching. Moody's sermons were food to my soul, his evangelism inspired me. Moody had a great relish for Spurgeon's sermons. When he went to London (1867), the first man he wanted to hear preach was Spurgeon. He pushed his way through the crowd, sat in the high gallery, and wept as the preacher spoke, his eyes feasting on Spurgeon.

My first revival came about through Spurgeon's and Moody's sermons. It was before I entered the ministry. My business called me away from the city to an outpost town where lumber was the main business. I was bookkeeper and general hand. Brought up to attend church twice on Sunday, it was strange to me to be in a place where a preacher came only once in six weeks. Talking about it one day to one of the owners, he said to me, "Why don't you hold meetings?" There was a nice place fitted up for church services, and after thinking about it I consented to try, but I couldn't preach, and told the people so. However, they were willing to come if I would conduct the services and read a sermon. I chose to read the sermons of Spurgeon and Moody, and some of Talmage's. The people were good singers. We used the old Wesley hymns, prayer was offered, Scripture read, and then I would announce, "I shall read one of Spurgeon's sermons." At the evening service it would be a Moody sermon. As I read on, I found myself caught up by the spirit of the sermon I was reading.

THUS IT WENT ON all summer with services twice on Sunday, morning and evening, to which most of the people came. In the fall the interest deepened, the sermons of two of the greatest of gospel preachers were taking effect. A revival was breaking out, something I had not even thought about or calculated on. One Sunday afternoon I saw one of the lumbermen crying. I asked him what his trouble was, and he answered, "I am a sinner and I don't want to be lost." This woke me up. I saw it was time to open a special meeting. The people were willing, and for two weeks we had a revival going on in which there was singing and praying and a little exhorting, and then an invitation to the "penitent form," as they called it those days. Conversions took place every night, and the meetings went on until nearly the entire community professed conversion.



"With My Song Will I Praise Him"

Psalm 28:7

By T. O. Chisholm



Underneath

I need not fear, since One is with me
Who can quiet all alarms;
I need not fear, for underneath me
Are "the everlasting arms."

Always the arms are there, outreaching,
Strong to succor and uphold,
And, should I fall, would bear me upward,
In their warm embrace enfold.

What comfort does this thought afford me!
What assurance, to believe,
When my frail arms can hold no longer,
His are waiting to receive!

Eternal God, Thou art my refuge!
Mine is now the rest of faith,
For whatsoever can befall me,
Thy strong arms are underneath.

"Great Peace Have They Which Love Thy Law"

"Great peace have they which love thy law,
And nothing shall offend them";
Thy goodness and Thy mercy, too,
Shall constantly attend them.
They have no fear when swelling tides
Of evil rage around them;
They know in whom they have believed,
And nothing shall confound them.

Though Satan all his arts employ,
To weaken and to prove them,
They stand serene and strong and sure,
And nothing can remove them.
Thy law is their supreme delight;
It is their greatest treasure;
It has been written in their hearts;
By it their lives they measure.

It is not so with wicked men;
They have no light or vision;
They do not love Thy holy law,
But hold it in derision.
They have no peace, they have no rest—
No help in pain or sorrow;
No God, no hope, for this dark world—
And darker, still, tomorrow!

Though for awhile men give them praise,
Though for awhile they flourish,
They shall be suddenly cut off—
Their very names shall perish!

Lord, write Thy law upon my heart
In letters deeply graven,
So Thy great peace shall e'er be mine,
And greater peace of heaven.

Before I Sleep Tonight

Before I sleep tonight,
I must review the day—
If I have erred in any wise,
For God's forgiveness pray;
I must be clean in His pure sight
Before I sleep tonight.

Before I sleep tonight,
I must lift up mine eyes
To heaven in fervent gratitude
(My evening sacrifice),
For His kind care since dawning light—
Before I sleep tonight.

Before I sleep tonight,
I must not fail to pray
For those I bear upon my heart,
If near or far away—
Their names, their needs, to God recite,
Before I sleep tonight.

Before I sleep tonight,
I need bethink me well
I'm "nearer home" by one day's march—
How near, I cannot tell;
Need pray that all within be right,
Before I sleep tonight.

Before I sleep tonight
(So like that other sleep!),
I will entrust myself to Him,
My faithful Lord, to keep—
To waken here, or in that light
Where never cometh night.

"Another Gospel"

"Another gospel!" Why will men
With cunning sleight and hardihood
Pervert, distort, and mutilate
"The gospel of the grace of God"?
They, "thieves and robbers," one and all,
His gospel, shunning to obey,
Would seek an entrance to the fold
By climbing "up some other way."

"Themselves professing to be wise,"
As with "great swelling words" they speak,
"The way of peace they have not known"—
God keeps His kingdom for the meek!
Their noisy boastings are in vain;
They build their hopes on treach'rous sand;
Their trust is in a spider's web;
They in the judgment shall not stand.

"Another gospel"—not the true,
Which tells of God's redeeming grace
In yielding up His Son to die—
The Sinless in the sinner's place—
Lead captive our captivity,
Remake us in His image fair,
Bring "immortality to light"—
What gospel could with this compare?

"Another gospel"? There's but one!
In earth or heaven, one only name
Whereby dead souls may live again,
The blood-bought gift of pardon claim.
O glorious gospel! Speed thee on
In hearts aflame, on tireless feet,
Till all men everywhere have heard—
Until His Body is complete.

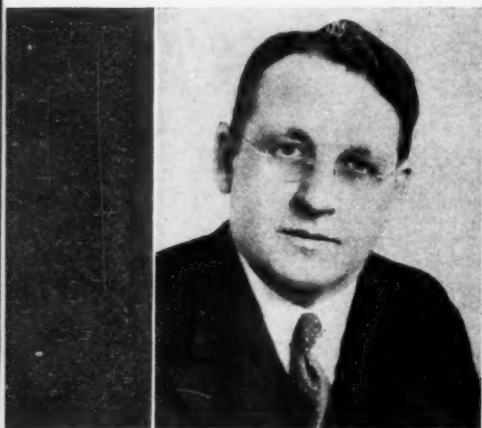
TO UNDERSTAND fully the volume we are considering it is necessary to know something of its author, Edwin Lewis, professor of Systematic Theology and the Philosophy of Religion in Drew Theological Seminary. Professor Lewis has had a remarkable experience in moving from liberalism to semiconservatism in his attitude toward the great doctrines of the Christian faith. In 1924, he published his first book, *Jesus Christ and the Human Quest*, a volume that provoked sharp criticism from the conservatives of Methodism, and definitely identified him with the modernistic wing of contemporary theology. Here he wrote that the virgin birth "has no vital bearing on that one thing that gives Jesus His distinction, and assures forever His place of supremacy in the regard of men. . . . There is no such thing as an antecedent sinful race because of which men are sinners. Nobody is a sinner merely

these, were wholly central to Christianity and indispensable to its perpetuation, and that they could be held to be true only on the ground that they had been 'revealed.' To this circumstance I must trace any radical changes that then began to characterize my religious and theological thinking."

Ten years after the publication of his first book, our author revealed his radical retreat from modernism in his second major publication, *A Christian Manifesto*, in which the primary themes found in his latest and far more important work are already revealed. At the center of his thought is this oft-repeated truth: "Inasmuch as Christianity claims that atonement was made, and that it was made in and through the sufferings and death of Jesus Christ, it becomes inevitable that we shall see in Jesus Christ the most challenging fact of human history. . . . In no other religion has it ever

shall so accept it must depend in the end upon ourselves" (pp. 41, 42). "If the Christian revelation signifies one thing more than another, it is that to the greatest questions man is able to ask, he can not himself give the answer. If revelation be an actual fact, it is an evidence at once of man's capacity and of his limitation. There comes a time when man can no longer pronounce, he can only receive. A meaning which he himself would never even suspect is declared to him as the final truth, and he is charged with the solemn responsibility either of accepting it or rejecting it" (p. 253). Here, surely, is a clear, definite assertion that the Bible comes from God.

THE IMPLICATIONS of this all-important truth the author declares with equal boldness. "In the end faith or non-



"A Philosophy of the Christian Revelation"

A Book Review by R. Moody Monthly

because he is a descendant of Adam." We quote these two statements particularly, because today the author utterly repudiates the viewpoint then expressed. As far as we can discover, there is no treatment of any kind in this earliest volume on the resurrection of Christ.

IN 1926, PROFESSOR LEWIS, together with the late Dr. F. C. Elselen, undertook the editorship of the modernistic *Abingdon Bible Commentary*, and a vast change resulted from his labors on this work, which he has frankly written about in an article entitled, "From Philosophy to Revelation." The article is revelatory of the author's own inner experiences. He states:

"For three years I was under necessity of living with the Bible daily. Whether I would or not, it was my meat and drink, and the experience revolutionized my thinking. I saw with a devastating clarity that speculative philosophy, whether it got as far as supernaturalism or whether it stopped with naturalism, could never accommodate itself to Christianity. (About 1929) I was made to realize with a force I had never even remotely felt before, that the biblical doctrines of God the Creator and God the Redeemer, with all that was implied in

entered into the heart of man to conceive that the Creator should utterly give Himself for the creature." In his later work (1939), *The Faith We Declare*, he passionately pleads with all Christians to return to the great basic truths of the Christian faith, and to declare them boldly to a humanity utterly lost unless they hear and believe these truths.

PROFESSOR LEWIS now brings forward his latest contribution, *A Philosophy of the Christian Revelation* (Harper & Brothers). The one truth that may be called central in this work is expressed by the last word of its title—"Revelation." The Bible is the story of how "God was revealing Himself, and what purpose He was seeking. Either we believe the revelation or we do not. We do not believe it merely as something which men were saying about God on their own account. If all that we have is a human speculation—well, that is all we have, and our light is still darkness. Instead, we believe it as something which God 'by divers' portions and 'in divers manners' was saying about Himself. This is the real issue. It is that or nothing. If what is given to us . . . is not in actual fact the truth of God, then there is no such truth. But whether we

faith must be a choice. Has God spoken? Is this what He has said? Is His Word sufficiently clear that none need mistake it? . . . Does it appear as both the promise and the power of a universal salvation? And are this faith and its experiential issue of such a character that the related questions concerning Jesus Christ—His pre-existence with the Father, His miraculous birth, His ministry of mighty works, His sinlessness, His resurrection, His present activity through the Spirit—are seen to call for just those answers which the Scriptures themselves give, and to which the Church from the beginning has been committed?" (p. 61). The man who can write that is a Christian believer.

Unquestionably, Professor Lewis makes it clearly evident that he believes the Scriptures are inspired of the Holy Spirit. His sentences are challengingly forceful. "If what the New Testament says about Jesus Christ is true, it can be true only on the ground that God by the Holy Spirit led men to this truth. Only God can be the guarantor of the New Testament in what it says about Jesus Christ and His relation to the salvation of the world. We either believe it or we do not believe it, but we have no right to believe it unless we also believe that God by the Spirit 'revealed' it. And if we do believe

that God revealed it, then what else can we do than take the great truth to ourselves? . . . If Christianity is not such as is presented in the New Testament, then it cannot be anything else that we can discover. The truth of the New Testament is in the reality of the Spirit's guidance. It must either be that, in which case it becomes supremely important and supremely authoritative, or it is something which, being purely imaginary and fictitious, is no longer of vital concern" (pp. 259, 260).

In fact, Professor Lewis goes so far in his discussion of the relation of the Holy Spirit to the Scriptures as to say that "the condition to a real understanding of Scripture is guidance by the same Spirit under whose influence Scripture was originally produced" (p. 260). It is refreshing to read in these days such a word as this: "One must also read the Fourth Gospel on one's knees. One must

altar to "an unknown God." Did God speak to Moses from the burning bush? Did God, in the person of His Son, speak to Saul on the way to Damascus? If He did not, then the Bible does not mean what it says. If God spoke to the Greeks as He did to Saul, then why was Greek paganism condemned in the New Testament, and why were the Greeks then spiritually bankrupt, whereas what Saul heard transformed him into the most powerful spiritual force of his generation? In fact, inasmuch as God did not speak to these myth-making Greeks in their creation of false gods, it seems that Professor Lewis does not believe God *really* spoke to Noah, Moses, and Saul.

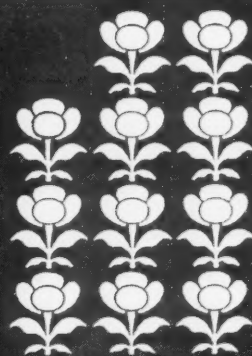
AND THEN OUR AUTHOR makes this destructive statement, "It is not at all a question as to whether the meanings that were placed on facts and events

ing critical schemes whereby facts are pushed aside, he rightly says that "abandoning the factual means abandoning the historical, and the very thing that makes Christianity so significant is just the startling events through which it was created" (p. 183). Earlier in the volume, however, he would tell us that the story of Jonah need not be taken as historical.

Where, one is forced to ask, can the line be drawn? What statements are important matters, and what other statements of fact in the Bible "are purely incidental matters"? If Jonah did not go to Nineveh, are we sure men went to Bethlehem at the order of Herod, "and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under"? One must admit Josephus never hints at such a slaughter. If this did not take place, then of course there was no warning of the holy family by an angel, and no

of the Christian Revelation"

Review by Rev. Wilbur M. Smith, D.D.



yield to its testimony concerning Christ" (p. 261).

The most serious blemish is the author's inner concept of inspiration, one that is utterly contrary to what the Bible means by its own inspiration. At the very beginning of this work, the author says that the ancient Greek "saw a tree, and he bethought himself of Ceres and Erisichthon and Daphne; he watched a moving cloud, and it was as though divine Juno were approaching; a flower bent its head over a pool as though to see its own reflection and he said, 'Narcissus,'" etc. Then, declares our author, to say that this "more" which the Greeks saw in these things of nature "was not actually there, that it was due entirely to the imagination . . . is to rob Noah of the rainbow, and Moses of the burning bush, and Saul of Tarsus of his voice from heaven"!!!

IS IT POSSIBLE that Professor Lewis believes the Greek was just as inspired by God when he thought of these non-existent deities when beholding nature, as were these servants of God when they said God spoke to them? Did God speak to these Greeks, as they personified and deified nature? No! The end of it all was to serve dead idols, and to erect an

were precisely what the facts and events existed to convey." Let us come straight to the question of questions, Was the apostle Paul right in his interpretation of "the facts and events" relating to our Lord's death on the cross? Does it make any difference whether or not the meaning "placed on facts and events" connected with our Lord's transfiguration expresses "precisely what the facts and events existed to convey"? If not, who is to tell us what these things "existed to convey"? So, at the very beginning of a work on revelation, we really are told that while the Bible is a revelation, those who wrote it may have really missed the meanings of what they saw and heard. If they did, God failed to give men a true revelation, or at least did not so equip them that they could know what the revelation was meant to convey.

There is a further weakness in our author's conception of inspiration. In a paragraph we have already quoted, there is a clause which seems to imply that the New Testament is accurate in its presentation of Christ, but might not be equally accurate in its references to Herod or the apostle Paul. Is God not also the guarantor in what the New Testament says, for example, about hell, or about the judgment of the great white throne? In another place, in repudiat-

flight into Egypt. If Herod did not order this slaughter, then did the Wise Men ever come to Jerusalem, causing Herod to be afraid with their question about the newborn king of the Jews? If the second chapter of Matthew is not historically accurate, how are we to know that the first is? Are these "purely incidental matters"? Does the truth remain whether the narrative is one of historical reality or not, when the narrative is written as history? We believe not. In a volume on revelation, our author should have given some criteria by which we might know how he would differentiate one group of writings from another in regard to their historical truthfulness. Our author speaks of his pilgrimage as one "from philosophy to revelation," but he has come to a conception of revelation that is not solidly founded on the testimony of the Word itself, and in this pilgrimage he has carried with him so much philosophy that his whole method of approach is one determined by philosophical preconceptions.

We quoted above the author's earlier opinion that "there is no such thing as an antecedent sinful race because of which men are sinners." Now we read, "The great postulate of Christianity means original sin" (p. 126). "Man starts (Continued on page 377)

TEMPTATION*



By

REV. JOHN R. RIEBE



TEMPTATION is used in the Epistle of James in two senses, testing and training—testing by the seductions, enticements, and allurements to sin, and training by the experience of adversity.

Innocence is inexperience, babyhood; holiness is unsullied maturity. Without the crucible, the fire, and the long watching, the silver of character will never be fine enough to bear the "sterling" hallmark. Character without the crucible is a misnomer, for character presupposes testing. Therefore, "count it all joy when ye fall into divers temptations" (James 1:2).

We essay the use of the four divisions suggested by Dr. Pierson, as follows:

- I. God tests; the Devil tempts.
- II. There is a way into temptation, and there is a way out.
- III. There is a curse for the man who yields, and a blessing for the man who resists.
- IV. There are awful steps down, and glorious steps up.

I

GOD TESTS. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (James 1:13). Wholly without the experience of sin, there is nothing in the nature of God upon which the suggestion of evil can take hold. Therefore, never trace temptation to God, for He is incapable of inciting anyone to sin. Moreover, not only is God incapable of sin, but He will never allow any of His children to be placed in a circumstance of temptation where sin is inevitable. Sin is not a fatalistic necessity. You sin when you are drawn away of your own lusts and enticed.

Come to the forge with its glowing metal and flying sparks for a parable in action. Why does the blacksmith touch the red-hot iron lying upon the anvil with his little hammer? He is showing his helper where to strike! Just so the Lord touches our human weaknesses, our egregious self-complacent sins with His little hammer, and down comes the Devil's sledge. But mark you, it comes down through the permissive will of God

*Based on Dr. Arthur T. Pierson's outline, and on his thoughts remembered after the lapse of a generation.

and at the directive touch of His nail-scarred hand.

"But let patience have her perfect work"—that means, keep your hands off when God is disciplining a saint! Why? That he may become "perfect and entire, wanting nothing."

A room may be entire as to its essential constitution and equipment, but it may be mean and poor, wanting in comfort and refinement. But patience, the endur-

Mr. Riebe is a former missionary to Africa under the Africa Inland Mission; for the past twenty-five years he has been connected with the Moody Bible Institute in various capacities; at present he is a member of its Faculty and editor of Institute and Alumni department of the *Moody Monthly*.



ing grace, aims at the pitch of utmost perfection for each of its separate parts, and patience develops strength and skill only through the discipline of repeated testings.

That the Devil tempts is axiomatic truth, and lies beyond the demand for this discussion.

II

THERE IS A WAY into temptation. It is through the avenues of appetite, avarice, and ambition, or as John puts it, "through the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16).

In Africa, I picked up two words of the native vernacular which belong to the amenities of life—*hoti* and *karebu*. *Hoti* stands outside of your door and says, "May I come in?" *Karebu* stands inside of your door and says, "You may." Just so temptation stands outside of your door and says, "*Hoti*—may I come in?" How are you going to meet that temptation from your side of the door? If you say, "*Karebu*," you invite sin to come into your life; but if you take a negative position, and maintain an atti-

tude of silence and inattention, sin will have to stay outside.

The world is a stage, and its seductions, enticements, and allurements are like so many compositions of paste-board and paint. The enemy of souls is back of them as a stage manager is back of the stage scenery of a theater. When they cease to charm us, he withdraws them and shoves another set in their place. Paul tells us that "the fashion of this world" (literally, the "stage scenery of life") "passeth away" (I Cor. 7:31).

There is a way out of temptation. Keep your eyes open. Notice in which direction lies the way of escape, and go that



way. Develop a sensitiveness toward the approach of evil. Train the senses instinctively to turn away from it. Study sacred history and see how others escaped. Israel trifled with sin when she failed to cast out the heathen, and finally adopted their customs, intermarried with them, and worshiped their idols. That history was written for our learning. Read how Joseph, Caleb, and Joshua overcame. A clean pair of heels meant swift deliverance to Joseph in Potiphar's palace. Avoid the things that lead to a fall, and study the characteristics which lead to success.

Remember, there is constant conflict between two superpowerful personalities for the control of your soul. Never forget that God is the enemy of your enemy, and that there is such a thing as an alliance for the purpose of defiance. "Submit yourselves therefore to God. Resist

Moody Monthly

the devil, and he will flee from you" (James 4:7). "Submit yourselves to God"—that is godly alliance. "Resist the devil"—that is defiance. But there is no successful defiance without this godly alliance.

There is a way out of temptation through the expulsive power of a new and higher affection, and this is escape, not by the method of subtraction, but by addition.

A group of young men were in the midst of a stag party dominated by frivolity and polluted by wine, cards, and cigarettes. A messenger boy entered with a telegram. The host read it in silence. To break the tension, a voice said, "Well, what does it say?" "Nothing startling," said he, "only mother is on her way and will be here shortly." Then surveying the evidence of dissipation, he said, "But, fellows, this sort of thing must stop." Quickly the scene changed. Soon came a sweet-faced, white-haired old lady. After an hour's social intercourse, the young man, true to the tradition of his early training, took down the Bible and handed it to his mother. She asked him to read, and she prayed, and under the spell of that holy influence, the young men went to their homes. Everything was keyed to that new presence in the room. Let Christ dominate the atmosphere and temptation will vanish.

Exposure to temptation is universal. Of all His sons, God had none without temptation and only One without sin. Throughout the ages there has been a curse for the man who yields, and a blessing for the man who resists.

III

THERE IS A CURSE for the man who yields, because evil desire is a progressive thing. "Lust, when it hath conceived, beareth sin" (James 1:15, R.V.). But birth is only the beginning, for our text says, "And the sin, when it is full-grown, bringeth forth death." What begins in lust ends in death. There is progress from wrong desire to open rebellion, which may result in death. If the eye of impurity is cast upon an object of improper indulgence, unless that eye look speedily to God, the sin will be outward, positive, and active.

The immodesty of Bathsheba led David into adultery and murder. The royal sinner was not a poor, liquor-crazed derelict, but a saint—a particular saint of God—David the sweet singer of Israel. But sin stopped his song, and he was in bondage of spirit until he cried out in agony of soul, "Against thee, thee only, have I sinned, and done this evil in thy sight" (Ps. 51:4). That is confession. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." That is a prayer for forgiveness. "Restore unto me the joy of thy salvation"—he had salvation, but all the joy had passed out of it. "And uphold me with thy free spirit." In his bitter bondage he tried to do the work of God, but all the spontaneity had gone out of it. "Then will I teach transgressors thy ways"—himself a transgressor with unconfessed sin upon his conscience, how could he teach transgressors the ways of

the Lord? "And sinners shall be converted unto thee." Alas, the zest of soul-winning had gone! Don't say there is no curse for the man who yields!

When the sin is full-grown it bringeth forth death. Death is everywhere the opposite of life. Physical death is not immediately meant, but rather the decay that results in death. When sin rules in your members something decays in you that is worth preserving. Wrong destroys the conviction of right; base love destroys the capacity for higher love; indulgence in lust destroys the power of the will. In time the spiritual nature becomes like a decaying corpse or a putrefying carcass. Sin carries the curse of an outbreking act of enormity, which begins with decay and ends in death.

There is a blessing for the man who resists. But it never comes to the point of getting rid of diabolical suggestion, but in getting rid of the delectation in the diabolical suggestion. We cannot avoid the suggestion, but we can become dead to the seductions, enticements, and allurements to sin.

The old schoolmen used to say that in every sin there are three stages—the suggestion, the delectation, and the consent. Sin does not begin with the suggestion, but the moment you roll the thought of the anticipated sin as a sweet morsel under your tongue, you pass out of the zone of innocence into the territory of culpability.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). Many Christians will be saved "yet so as by fire," but they will not be crowned. If you are defeated, you will not be crowned. But if you here and now array yourself against evil and stand on God's side to break down the works of the Devil, Christ will not be crowned without you.

IV

THERE IS A PLATFORM known as *Exposure to Temptation*, and all men stand there. From it seven awful steps go down, and seven golden steps go up, and we must either go up or down. The seven awful steps down are:

1. Trifling with sin.
2. Yielding to sin, a single sin in a moment of temptation. Endowed with the sovereign grace of human freedom, you possess the God-given power to resist temptation, but you allow your resistance to collapse; you commit sin.
3. Habitually yielding to sin. Your sinful tendency is now being put into the term of habit, and it becomes frequent, casual, and commonplace. Every time you yield to sin, the weakness involved in yielding to the sin

passes into you, and makes you weaker to resist the next sin.

4. Abandonment to your sin. By this time you have progressed in sin until your conscience is callous, the blush of shame has vanished from your cheeks, and your countenance is becoming as hard as brass. "Who being past feeling"—that is a description of a callous conscience; "have given themselves over"—that speaks of deliberate, premeditated action; "unto lasciviousness, to work all uncleanness with greediness"—that is a description of wholesale abandonment to debauchery (Eph. 4:19).

5. Abandoned of God to your sin. This is tantamount to saying that God abandons you to that to which you have first abandoned yourself. Look at Romans 1. "God also gave them up to uncleanness" (v. 24). "God gave them up unto vile affections" (v. 26). "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (v. 28). Why did God give them over to uncleanness, vile affections, and a reprobate mind? Because they first gave themselves over to uncleanness, vile affections, and a reprobate mind. God said in effect, "Ephraim is joined to his idols: let him alone" (Hos. 4:17).

6. Allying yourself with the Devil to tempt others to lust and passion. You

(Continued on page 357)

The Noblest Man

By Rev. William James Robinson

The happiest man that you can know
Is one who daily lives above
The plane where sordidness can grow,
And breathes the atmosphere of love.

When ill will bides within a heart,
It brews a venom with a sting
More harmful than a poisoned dart,
And not the least of good will bring.

Revenge and lust and greed are foes
More deadly than the rapier's thrust,
And enmity brings naught but woes
That wisest men cannot adjust.

The noblest man is one who will
Not harbor evil in his breast,
But fits it for love's domicile
That every joy may be his guest.

A Victorious Exit

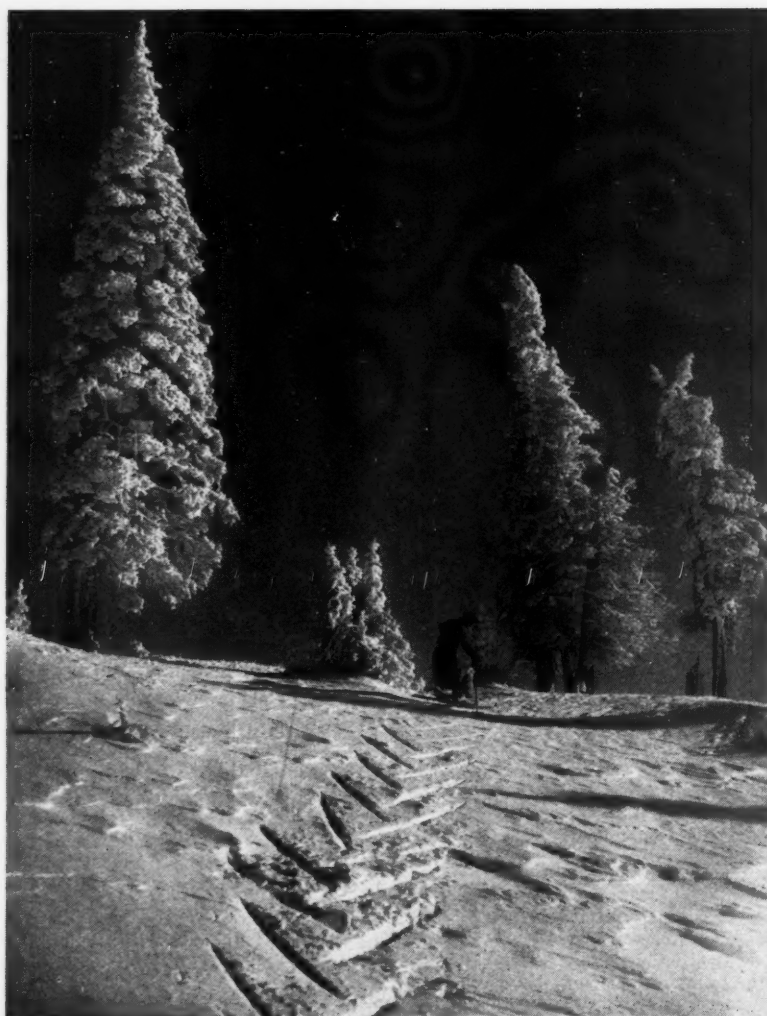


By

JOSHUA STAUFFER



Formerly president of Union Bible Seminary, Westfield, Ind., Mr. Stauffer at present is teaching in Trinity Bible School, Evansville, Ind. He is also engaged in evangelistic and literary work.



On Mount Rainier, Washington State

Galloway Photo

ONE of the most unique and interesting characters of the Old Testament is Samson. He was born during a forty-year depression. God called him to work single-handed. He started out well, then became side-tracked, but ended well and had a victorious exit, accomplishing more in his death than during his twenty years as judge. His life and record inspire hope for the aged who have missed God's best through life. It is a warning to the young to beware lest they become side-tracked and come short in fulfilling God's purpose for their lives.

Israel had forsaken God and turned to idols. Because of this, the Lord delivered them into the hands of the Philistines for forty years. One man in Israel deplored conditions, but felt helpless because he was childless. One day his wife was honored by a visit from the angel of the Lord, who announced the birth of Samson, giving instructions how to order the child's life. Samson was to be a Nazarite from the day of his birth to the day of his death. The specific instruction concerning him was that no razor should be used on his head.

Samson was born and the Lord blessed him, and the Spirit began to move him. Samson was an enigma and a mystery. He should not be considered as a giant, for he probably was smaller than the ordinary man. His hair was very long, and his face bearded and bushy. He appeared to be a weakling, odd and effeminate. God gave him a secret which he was to keep, and as long as he kept it he was blessed.

THIS YOUNG MAN saw a daughter of the Philistines and desired her for his wife. It is thought by some that this desire was not proper or scriptural. However, from a careful reading of the Word, we learn that it was of the Lord he sought an occasion against the Philistines. His father and mother did not know this fact. Samson's work was single-handed and he possessed unusual strength. Of necessity there had to be unusual circumstances in which to exert his strength. In order to get started in his work he needed to be stirred, and nothing would stir him as much as the unfaithfulness of his betrothed or for others to come between him and his love. Samson acted wisely by confiding in his parents to secure this Philistine daughter for his wife. On his way to the engagement, a young lion attacked him. The Spirit of the Lord came upon him and he slew the lion, then cast him aside. He did not tell his parents of this achievement, neither did he tell it to the girl he loved.

On his way to the wedding, he stepped aside to see the carcass, and lo, it was full of honey. Samson ate some honey, then gave his parents some, but he did not tell them where he obtained it.

Thirty young men of the Philistines attended the wedding feast, and according to the custom of the times, Samson propounded a riddle. He allowed them seven days in which to answer the riddle, and promised them thirty sheets and thirty changes of garments as a prize for

the answer. If they could not answer it, they were to give him thirty sheets and thirty changes of garments. The riddle was, "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judg. 14:14). The young men could not answer the riddle. After several days they threatened his wife and her father if she did not tell them. An attempt was made to get the answer to his riddle. She pressed him sorely, weeping while the others feasted, and on the seventh day Samson told her the answer and she told the Philistines.

Before the sun had set on the seventh day, the Philistines came to Samson with another riddle that answered his, by asking, "What is sweeter than honey, and what is stronger than a lion?" (Judg. 14:18). Samson lost in the bargain, but he made the Philistines furnish the thirty changes of garments. He became stirred, which was exactly what the Lord wanted. The Spirit came on him and he killed thirty Philistines, took their garments, and paid them who expounded the riddle. Samson went home without his wife.

AT THE TIME of wheat harvest, Samson went to visit his wife, but she had been given to another. This made him very angry. He caught three hundred foxes, turned them tail to tail, and put a firebrand between the two tails. It was harvest time, and the 150 pairs of foxes went zig-zag into shocks of wheat and standing corn, setting the country on fire and burning up the wheat, vineyards, and olives.

Now the Philistines were provoked. After inquiring who had done this and why, the Philistines burned Samson's wife and her father with fire. This stirred Samson more than ever. He smote them "hip and thigh"; that is, with great confusion, with great slaughter. This act enraged the whole country of the Philistines. They banded together and came to get Samson. He allowed himself to be bound by his own people, who were content to be servants of the Philistines, then to be delivered to his enemies. Before they could lay hands on him, the Spirit of the Lord came upon him, and breaking the cords, Samson laid hands on the jawbone of a donkey and killed one thousand Philistines. This is what the Lord wanted Samson to do, and thus far he was doing well, fulfilling his call.

The influence of a woman is powerful either for good or evil. God knew this, so did Satan and the Philistines. A woman was the means of Samson being stirred to destroy the Philistines. In this way, Samson was doing what God called him to do. Satan also knew this fact, and by employing two women with sensual love to defeat Samson, caused him to tone down, cease hating, fighting, and killing the Philistines. They enticed him to give away the secret of his strength, and thus Satan put him out of the fighting arena. During this time he killed no Philistines, but carried the gates, posts, and bars of Gaza across country and dumped them on a hill before Hebron. He made his escape from the first woman and his captors.



The White House in Winter Splendor

Delilah, the second woman, slowly led him down. Attempt after attempt was made to get the secret of his strength out of Samson, and each led a step nearer. Finally, he told the secret. Delilah, knowing his weakness, lulled him to sleep on her knees, then caused his head to be shaved. Now the secret was given away, his hair taken off, his strength gone, the Nazarite vow broken, and the Lord departed. He was awakened and captured, but could not shake loose his enemies. Formerly, the Philistines wist not that the Lord was with him, now Samson wist not that the Lord had departed from him. His eyes were gouged out by the enemies and he was cast into prison. Here he had to take the place of a donkey and grind feed for his enemies.

SAMSON JUDGED ISRAEL twenty years. Under all probabilities, his marriage, the killing of thirty men to provide garments, the killing of the Philistines with a great slaughter and later a thousand with a jawbone, all took place during the early years of his judgeship. If he had continued throughout twenty years and exerted his power to its full

extent, proposing more riddles to them, using more jawbones, turning loose more foxes to leave a blazing trail, or employing a sword, or tearing down walls, he could have made great havoc of Israel's enemies and wrought great victories.

The Philistines are a figure of the world. Samson is an illustration of many Christians who have a great calling. They start out well, but soon become sidetracked. They fall in love with the world, and are shorn of their power. By thus losing out they do not help to save any one out of sin, but are themselves in great danger.

In prison, blind Samson was grinding for the Philistines. There he had time to reflect over his failure, foolishness, and disobedience. By missing God's best, with his eyes gone, he had to make the best of it. As the days passed by, his hair began to grow and so did his repentance. It was good that God did not entirely forsake him, but gave him another opportunity to make use of his gift and calling so that he would not expire in defeat and despair.

The Philistines were jubilant over their victory and Samson's defeat. In cele-

(Continued on page 370)

"BRING . . . the BOOKS"

By PAUL HUTCHENS

HIS letter was nearly finished. It was destined to be the last letter he would ever write. Soon the executioner's sword would strike the blow, or blows, necessary to sever the grizzled old head from the body that already bore in it the marks of the Lord Jesus.

Laboriously, the sixty-seven year old hand of the man, who was only thirty-seven years old in Christ, traced the large letters across the parchment. "The time of my departure is at hand. I have fought a good fight"—and if I could but live, I would keep on fighting, on and on in His name—"I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me." I will see His nail-scarred hand, receive from that hand the crown. Precious hand!

A shiver ran through the tired old body. It was cold in this Roman prison. Winter would soon be here.

The reed pen scratched on: "The cloak [Timothy] that I left at Troas with Carpus, when thou comest, bring" (II Tim. 4:13).

After his death he would not need the cloak. He could present it as a gift to Luke, the only one of his former friends who was with him now. At his first defense no one had taken his part. They had all forsaken him, as the Lord's disciples had forsaken Him at His trial. "I pray God that it may not be laid to their charge!" At the cross, the Lord Jesus Christ had said, "Father, forgive

them; for they know not what they do" (Luke 23:34).

The cloak to Luke?

THE PEN MOVED ON, "... and the books. Bring . . . the books." Never again would he be able to preach the gospel by word of mouth, never again tell men of the heavenly vision. Ah! but soon he would be in the presence of Him whom he had glimpsed that sweltering noonday on the Damascus road. Only one glimpse had won his allegiance forever.

Some disposition should be made of his little library of books and the parchments, which along with the cloak, had been left with Carpus.

Leave them in the prison here for other prisoners to read? Give them to Luke, the beloved physician? Lend them to Pudens, the servant of Claudius? Pudens was a believer. He could influence the whole royal court. The books must not lie idle after his departure.

"Timothy, bring the cloak . . . and the books . . . especially the parchments."

Books! What treasures! The old goat-skin parchments with the Word of God written upon them! Goatskins! How many times he had labored with the skins

of goats, soaking them in lime to remove the hair, then shaving them, washing, drying, stretching, smoothing. Tents, too, were made of goatskins. Ah! those were happy days, those tent-making days with Priscilla and Aquila. Saints, indeed, they were, and how their lives and teachings had helped the mighty gospel orator, Apollos! Paul planted, and Apollos watered. But it was Priscilla and Aquila who first watered Apollos.

Again the old reed pen moved on, "Salute Priscilla and Aquila."

Come before winter, Timothy. If I live longer than I think I shall need the cloak.

Roman citizens condemned to die were executed on the Ostian Way, beheaded with a sword. On the Damascus way he had died long ago, died and risen again in experience. "Nevertheless I live" (Gal. 2:20).

"The Lord Jesus Christ be with thy spirit. Grace be with you."

Paul, the aged, laid aside the cumbersome old pen, set the cap upon the ink-horn. The letter was finished, as was also the course of his life. "Henceforth . . ."

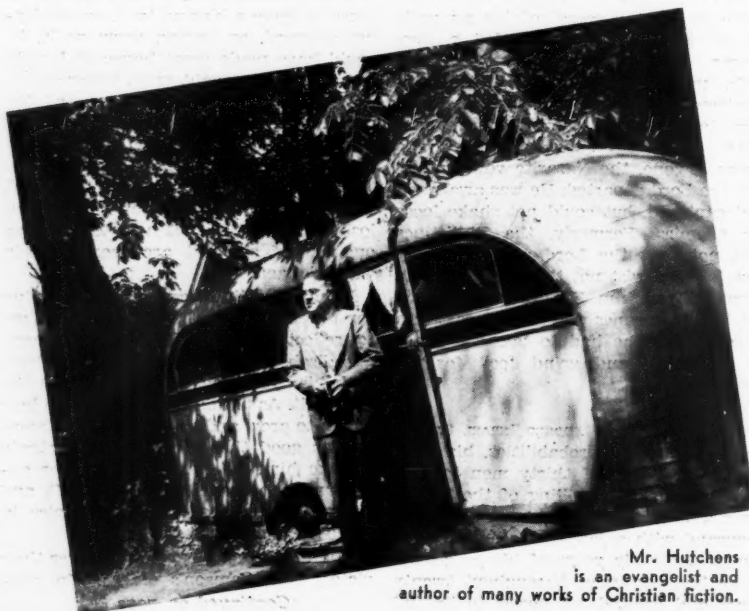
One Glimpse of God

By Dr. Max L. Reich

One glimpse of God,
And everything looks brighter;
One beam of love,
And heavy hearts feel lighter;
One word from home,
And every doubt is banished;
One sign of dawn,
And birds of night have vanished!

The smile of God
Brings melody and gladness;
The touch of heaven
Sweetens grief and sadness;
Earth's painted toys
Then lose their power to charm us;
The serpent's tooth,
Its poison-sting to harm us.

Sweet foretastes thus
Of coming bliss in heaven,
To pilgrims, faint
And hard beset, are given;
Confirming faith
In life beyond death's portal,
So that e'en now
We handle things immortal.



Mr. Hutchens
is an evangelist and
author of many works of Christian fiction.

The Vine

in the

Parting

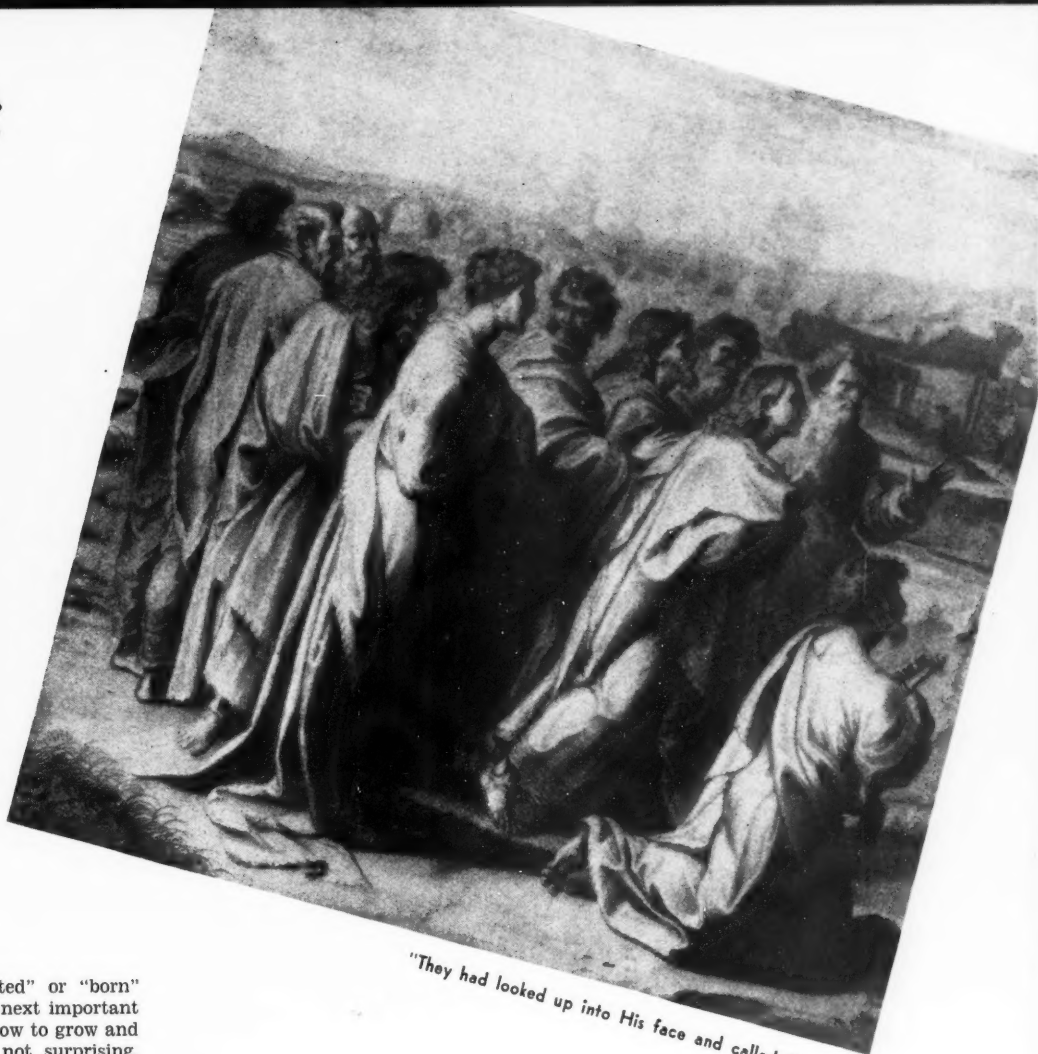
Message

★

John 15

★

Part II



"They had looked up into His face and called Him Lord"

AFTER one is "grafted" or "born" into the vine, the next important thing is to know how to grow and bear fruit. It is not surprising, therefore, to find that the key thought of this portion of Scripture is found in the word *abide*. It appears three times in verse 4, once in verse 5, again in verse 6, twice in verse 7, and twice in verse 10.

What did our Lord mean by the exhortation "abide in me"? We have already observed that He was addressing His eleven disciples, every one of whom had received Him as their Messiah and Lord. They had experienced the new birth. They had left all to follow Jesus. They not only had answered the invitation, "Come unto me," but they had accompanied Him for three years. They had sat at meat with Him often. Their hands had handled Him. They had looked up into His face, and called Him Lord. They had worshiped Him. They were not always faithful, but there can be no doubt that every man of the eleven loved the Lord Jesus Christ. And yet, when He came to the last night of His ministry, before His crucifixion, He exhorted them over and over again to *abide in Him*. He assured them of a fruitful life, of power with God, and of unspeakable joy if they would adhere to His urgings. It, therefore, must be a vitally important message.

The first word that a sinner hears is the invitation of our Lord Jesus Christ, "Come." We who heard and acted upon that invitation came without one plea except that Jesus died for us. We came

just as we were. We responded to His invitation to come directly unto Him, and what a welcome we received! Our eyes were opened, and we were turned from darkness to light. We received the forgiveness of sins, and we were honored with an inheritance vouchsafed to us by the offering of the body of Jesus once for all!

THERE ARE, however, in the experience of most if not all believers, certain days or certain events which might be called red letter days, or special events. They stand out in memory as extraordinary experiences when God was very near. I believe such an experience is enjoyed when a believer understands that not only is he privileged to come unto the Lord to *trust* Him for salvation, but also to commit himself entirely into the hands of our Lord Jesus, and literally to *abide* in Him. To *trust* Christ for salvation is one thing; to *abide* in Him moment by moment in precious intimate fellowship and relationship is quite another matter.

It is with the latter that this chapter is occupied. It is for that reason our Lord repeated so frequently to His disciples, "Abide in me." In fact, there are two phases to this invitation. Not only did Christ urge the individual disciple to *abide in Him*, but He also said, "If . . . my words abide in you." We are not only to commit ourselves to Christ and abide in Him, but we are to so saturate ourselves with the Word of God that His words literally abide in us.

Oh, says some one, that is idealism. Yes, quite true, but it is also intensely practical. It is the kind of thing that revolutionizes a dull, matter-of-fact Christian profession which, sad to say, is the lot of far too many Christians. It is noteworthy that this idealism can be accomplished only by the exercise of the believer's own will. There is no question here about the will of God, nor am I eliminating from consideration the overpowering, overruling prerogatives of God. But to get down to the practical, to where we live, we must not forget that our Lord urged the disciples to abide in Him



"The snow storm spreads its ivory wool"

Lambert Photo

and to let His words abide in them.

Some will say, my day is so busy and the problems of everyday life are so tremendous; the calls upon me at home, at the office, at the shop are of such a nature I cannot take time to read the Word, to fill my heart and mind with the Word of God. There are so many other things I must do. It was said of John Quincy Adams that for more than fifty years he got up daily before sunrise to read the Bible. And if my memory serves me correctly, the eminent Dr. Howard A. Kelly, who probably is without a peer in the medical profession in this country, once said in my hearing that he never read anything after dinner at night but the Bible. If you want to know what a busy life Dr. Kelly has led, turn to the account of his life and honors in *Who's Who in America*. To say we have not time is to deceive ourselves and to be guilty of an untruth.

TO ABIDE IN Christ, as we have already indicated, is to commit oneself unreservedly into the hands of our Lord, to trust Him, and to rejoice in Him. When we do so, "ye shall ask what ye will, and it shall be done unto you." Dr. G. Campbell Morgan points out that the word "ask" in the Greek is a very strong word and could better be translated, "Ye shall demand what ye will, and it shall be done unto you."

Suppose we examine our Christian profession to determine how much we are abiding in Christ. What about our prayer life, or should I say prayerless life? Is our experience empty? Has the well run dry? Have we no joy? Do we merely utter prayers or recite them, or do we know something about the spirit of prayer? Do we spend only three to five minutes a day in prayer and fellowship with God, and less in the reading of the Word of God? If so, is it any wonder that we are spiritual anemics? A vital, throbbing, life-giving and life-producing Christian experience requires that a believer *abide* in Christ, and that His Word abide in the believer.

IT IS, OF COURSE, self-evident that it is imperative for a believer to abide in Christ, or our Lord was guilty of vain repetition. But I believe there was another reason why our Lord repeatedly urged His disciples to abide in Him—it is the most difficult thing for a believer to do. That may seem strange, but an examination of our experience will tell us that it is true. Remember this has nothing to do with a believer's salvation. Salvation is the work of the Lord. It is eternal and perfect. We have eternal life by believing on the Lord Jesus Christ. Nothing can ever change that fact. But the enjoyment of spiritual life, the bearing of fruit and honoring God, can be

accomplished only through abiding in Christ.

Would it not be desirable to go out into a vineyard and look closely at a vine? It would be better still to go with the vinedresser or the husbandman to observe the vine and the branches and to note what the husbandman does to the vine. We would observe that it is necessary constantly to prune the branches in order that the full, choice fruit of the vine may be borne. Leaves are necessary. They are also a decoration, but in some cases they are an encumbrance. Too much of the life of the vine must not go into mere leaves. Therefore, the vinedresser prunes the branch in order to get the choice fruit, and if we could hear the branch speak, we would probably hear it express pain, and possibly rebellion. That scene is exactly the picture that we have in this parable, and our Lord's application of it.

AS WE LOOK AT THE VINE, it appears so natural for the branch to abide in the vine that we are prone to ask, why should it be so difficult for us to abide in Christ? The answer is quite simple, though humiliating.

In the first place, we are living in a world that is antagonistic to God and His Christ. We are living in a world that lies in the lap of the wicked one. There are spirit powers in the atmosphere that fight against the spiritual forces in a believer's life. There are allurements and attractions in the world to occupy the attention of a Christian. The cares of one's life also rob one of spiritual fruit. But in the final analysis we ourselves are to blame. Our lives are too self-centered instead of Christ-centered. We also think we can do something. We even think we can do the work of the Lord in the power of the flesh. Our testimony is filled with the personal pronoun "I"—I did this, and I did that, and I did the other thing. But if we observe the branch, we will note that it nestles up close to the vine and has given up its life to the vine. It abides in the vine. To abide in Christ means to yield to Christ. Simple as that may sound, it is a very difficult thing for one to do. Yet what joy possesses the life of a believer who has come to the place of complete yieldedness to his Lord!

Then again, as we examine the words of our Lord we observe that there is a progress or development in fruit bearing. Note verse 2, where we are told of the branch that bears fruit, that the Father purges it, or prunes it, that it may bring forth *more* fruit. Pruning is not a pleasant thing, but it is exceedingly necessary. If we as believers in Christ do not experience the pruning knife of God, it is undoubtedly because we are not bearing fruit. If we do bear fruit, the Lord said the Father would prune us so that we might bring forth more fruit. And then there is still further growth to the place where one brings forth *much* fruit. Our Lord said of the branch which brings forth *much* fruit, that the Father is glorified and the individual becomes a disciple.

Then, too, there is another side to this subject. There is the matter of continuing in our Lord's love. He said it
(Continued on page 371)

Memories of Early Days

By L. S. Schermerhorn

WHILE in the Moody Bible Institute in 1892, there were many incidents that made a lasting impression on my mind.

One day when Dr. Ross, from Glasgow, Scotland, gave the eleven o'clock lecture, one of the Chicago papers sent over a reporter to take the lecture. He was a sandy-haired, nervous fellow. When Dr. Ross finished, the reporter got up and asked Dr. Torrey if he might say a few words. Permission was given, and he said, "Young people, I came here to take the lecture. I hold it in my hand, but I go away with Jesus Christ in my heart." Charles Alexander began to sing, "Praise God from whom all blessings flow." I think it was the only time I ever heard it sung as it was that day. The dinner bell rang, but the students remained in the Lecture Room until four o'clock praying. Those prayers were real talks with God.

Another incident that I recall was at the beginning of the summer tent meetings. The results were not as anticipated. Dr. Torrey announced that when the workers came in at night he would be pleased to meet them in the prayer room. At about 10:30 p.m. the room was filled. The burden of the prayers was for the outpouring of the Holy Spirit. About midnight one of the evangelists said he had a confession to make. He said he came to Chicago expecting to be the leading



evangelist, and because another man had larger audiences and seemed to be doing more, he had been envious. He broke down as he prayed God for forgiveness. The Holy Spirit seemed to fill the room. Quite a few were prostrate under His power. That prayer meeting lasted until four o'clock in the morning. It was the beginning of a real soul-saving campaign.

I was assigned to work in the tent with Evangelist M. B. Williams. Two other workers that I recall were Miss Poxon and Charles Alexander. Charley told me that the workers were to go to the tent a half hour early for special prayer for Mr. Williams. Just before the half hour was up, we heard the voice of Mr. Williams in prayer, "O God, I did not know these workers were praying for me! Give me the Holy Spirit that I may preach so that the lost will give their hearts to Jesus my Saviour." He had the joy of witnessing many saved.

A Moody Student

By Alice Louise Cary

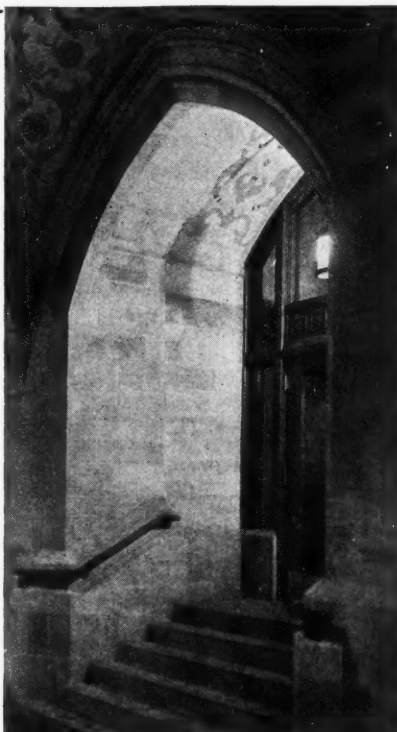
Her letters are so welcome,
I'm eager to peruse
Each joyful, earnest sentence,
And learn the "Moody" news.

"The teachers are so humble;
Each class begins with prayer,"
Her heart keeps singing praises
That God has brought her there.

True, fundamental study
Of God's unfailing Word;
Evangelistic training
To witness for the Lord.

I've learned the "Moody" secret;
It brings a blessed thrill;
Oh, happy habitation—
The center of His will.

Entrance to Administration Building



GREEK WORD STUDIES

By KENNETH S. WUEST

PHILANTHROPY

Continuing our study of words in which *phileō* appears, we come to *φιλανθρωπία* (*philanthrōpia*). In Acts 28:2 this word is translated "kindness." It contains both "love" and "man." The latter term is not *άνθρω* (*aner*), an individual man, but *άνθρωπος* (*anthropos*), the racial term for man, really "mankind" here. The islanders showed Paul "philanthropy," love for humankind. The same word is found in Titus 3:4 and is translated by "love toward man." In John 3:16 it is *agapaō* love shown to the world of lost sinners, a love called out of God's heart because of the preciousness of each lost soul, a love of self-sacrifice (He gave). Here it is the same act of love, but from a different angle.

We found that *phileō* is the natural outgoing of one heart to another, here, the natural outgoing of the heart of the Creator toward the race He brought into being, made in His image, and in that sense calling out from the Creator's heart that outgoing of good will in the offer of salvation. The Cross is God's philanthropy to the race. The word is translated in Acts 27:3 "courteously." In I Timothy 6:10 "love of money" comes from *φιλαργυρία* (*philarguria*), which has in it *arguria*, "money." *Phileō* is used here rather than *agapaō* because Paul desires to show the character of the one who is guilty of this sin. He is a money-lover by nature, for *phileō* shows an inner community of nature between the person who loves and the thing loved. Again, the love of money is called out of the heart because of the pleasure one takes in money. The student may find other ideas in the word *phileō* which fit this context.

The word is also used in Luke 16:14 and translated "covetous." *φίλαυτος* (*philautos*), "lovers of their own selves" (II Tim. 3:2), has in it the personal pronoun used here intensively meaning "himself." This person is characterized by the words "himself he loves." *Phileō* is the natural word to use here because it speaks of a love that is called out of one's heart when one finds in the object loved a reflection of one's own nature.

Phileō is compounded with the word *νεῖκος* (*neikos*), which means "strife," in Luke 22:24, a sad commentary upon the character of the Lord's disciples, when there was not only strife among them as to who should be greatest in the coming kingdom, but *phileō* added to *neikos* gives us the idea that this strife was an animated, eager thing that bordered on the spirit of contention. The same word is in its adjective form translated "contentious" in I Corinthians 11:16, where it refers to a person who by nature loves to be contentious. He takes pleasure in strife and thus loves it.



The Cover Picture

THIS memorial window to the late Ira D. Sankey, the well-known gospel singer who was associated with Dwight L. Moody, occupies the south opening in the First Methodist Church of New Castle, Pa., which was Mr. Sankey's home church.

The window illustrates the "Ninety and Nine," which was sung so effectively and with such feeling by Mr. Sankey. In the left opening is a figure seated at the organ, with his hands resting on the keys, and apparently listening to the voices of the angel choristers, whose ethereal figures with their glistening robes are shown hovering near in the right opening and in the two upper circles, holding in their hands scrolls and books and musical instruments, re-echoing the song around the heavenly city, which appears faintly through the clouds in the center circle at the top. In the large center opening the figure of the Saviour is shown, standing on the edge of a precipice, holding in His arms the lamb that had wandered from the fold. Away in the distant hills is to be seen the sheepfold, where the sheep are safely gathered.

The whole of the pictorial conception beautifully illustrates the hymn, as shown in part in the lower panels at the base. The panel under the organist reads:

*"How dark was the night the Lord passed through,
Ere He found the sheep that was lost."*

The panel under the angels reads:

*"And the angels echoed round the throne,
'Rejoice, for the Lord brings back His own.'"*

These two panels, which are about two square feet each, contain more than one thousand separate pieces of glass, and were executed in England by Benjamin Sellers during his stay of several months in his native town. The material was taken with him from his studios, as it could not be purchased abroad. The lettering in the panels is wrought in pure gold ivory glass, on a background of purple and green of rare color. In the center lower panel the lettering is wrought in solid gold. The inscription reads: **IN MEMORIAM—IRA D. SANKEY AND HIS WIFE, FRANCES B. SANKEY.**

Why I Believe in Creation Rather than Evolution

(Continued from page 331)

period. This is certain because the objective evidences of Christianity have their origin in that dawn, and these evidences are throughout (parts) of a scheme in which the end can be seen from the beginning. . . . The mere fact of its being so largely incorporated with secular history renders the Christian religion unique. So to speak, the world, throughout its entire historical period, has been constituted the canvas on which this divine revelation has been painted—and painted so gradually that not until the process had been going on for a couple of thousand years was it possible to perceive the subject thereof."

There are two features of this development of Christianity which deserve special notice in considering its natural analogies. The first is that the divine power takes the initiative in all progress. Nothing arises by a spontaneous evolution from the phenomenal or created. In the work of creation the divine fiat is the sole cause of change and elevation. The divine power and contrivance provides for the residence and destiny of man, and for the means of restoration from the moral degradation and death which he has brought on himself. Throughout all history, men left to themselves tend to relapse into evil and degradation, and their conflicts too often tend to the survival of the rudest and worst types. It is only the divine Spirit who calms the tumult of the sea of human passions. Even after the advent of Christ, apostasy soon tends to set in and continues to deepen till new spiritual life descends from above. So it does also in the final culmination, where the city of God is not the product of the endeavors of men, however well meant or valuable in their way, but descends from God out of heaven. Indeed, all our scientific, educational, and social efforts are but like gas and electric lights, which aid us in the darkness, but must be extinguished before the light of the rising sun of the divine appearing.

Another feature of the development is that, like the course of life in geological time, it is accompanied by the rejection and loss of many important things. Of this kind are the exile of Cain and the destruction of the antediluvians by the flood; the rejection of so many of the peoples descended from Noah, and their lapse into idolatry and barbarism; the special selection of Abraham and his family, and of Jacob instead of Esau; the failure of Jesus and His apostles to convert the Jews as a nation, and the consequent overthrow of Jerusalem and dispersion of the Jewish people; the subversion of the western and eastern Christianized empires by the barbarians and the Moslems; and, according to the Apocalypse, the still more stupendous catastrophe awaiting the present nations of the world.

Thus blessing and cursing, building up and pulling down, progress and retrogression, go hand in hand, and the advance of humanity as a whole leaves behind a series of wrecks which seem loss

and waste, unless God has plans respecting them unknown to us. They resemble at the moment the perished animals of bygone geological ages, of which only crushed and distorted skeletons remain to us, sometimes testifying even yet by their attitudes to the pain of their dissolution. The facts of history strike the historians and prophets of the Bible much as these crushed and distorted skeletons of fossil animals affect some of our modern naturalists, and give rise to similar questions, the only solution of which seems to be in absolute faith in the wisdom and justice of God. Paul testifies that the apparent rejection of Israel was to him a cause of much grief and continual sorrow of heart. Christ Himself wept over the Jerusalem which would not permit Him to save it, vindicating perhaps the strange verse of Charles Wesley which says:

*"For those that will not come to Him
The ransom of His life was paid."*

So far as God's dealings with man in his willfulness and disobedience are concerned, the reasoning of Paul in Romans 9-11 gives us the most full explanation, one that applies to nature in general as well as to man. It is simply this, that if we believe in God at all, we are bound to believe that He understands what He is doing, and that before we undertake to "reply against God," we should consider how very little we have in the way of data to enable us to judge His plans or His capacity to bring out of the whole the greatest possible good at last. This may be a humbling conclusion, but it is surely better than the pessimism and mental confusion which result from supposing that we are the sport of insensate and pitiless natural forces, crushing us in their mechanical progress toward ends in which we have no personal interest. We have also the right to take the whole in connection with the Christian doctrine of personal salvation provided freely for all who will accept it, and leading to reconciliation with God, and ultimately to entering into His counsels, so that we shall "know even as we are known."

Thus there is a remarkable analogy between the difficulties that meet us in explaining the pain, suffering, and loss that appear in nature and those that appear in human history. Neither can be solved, unless from the point of view of theism and of personal faith in a divine Redeemer we can acquiesce in the dealings of God with us, and can entertain the assured trust that He doeth all things well, and that eventually we shall understand this.

In the meantime, in so far as science and common sense are concerned, we may consider the case of evolution of the kind held by Spencer and Darwin as closed, and that the way is open to consider a divine development in nature as the process of the origin of the world. If we find this complex and difficult to resolve into its true secondary causes, that is what we should expect. But we should also expect it to be in harmony with any true revelation from God respecting our own welfare and our relations to God, on the one hand, and to the world we are to

(Continued on page 382)

Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

MANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

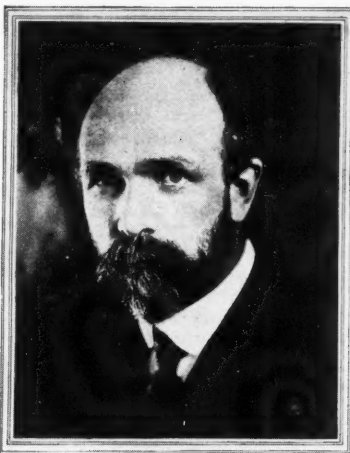
What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Anyone can learn to write and speak correctly by con-



SHERWIN CODY

stantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) makes up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation: If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day."

Merely mail the coupon, a letter or postal card for it now. SHERWIN CODY SCHOOL OF ENGLISH, 362 Searle Building, Rochester, N. Y.

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Youth Page

★ Elizabeth Andrews Houghton



AN ADVENTURE ON THE CHINA SEA

By Rev. Henry E. Anderson,
B.D., F.R.G.S.

PREPARE for the worst! The words were ominous, and we shuddered. Only a few hours previously we had embarked on this Chinese steamer. After traveling some hours, we were preparing to make ourselves comfortable for the night when there was a tremendous shock and our ship shivered from stem to stern. We had run into a Chinese junk. It looked as if serious damage had been done to the smaller boat, so we took off some of their crew and proceeded on our way.

Half an hour later, we heard passengers and crew rushing to and fro on the deck shouting and screaming. I turned to my wife and said, "We are probably being attacked by pirates." We knew that innocent looking Chinese passengers often turned out to be well-armed robbers. However, to make sure I opened the cabin door and stopped some very excited people by asking in Chinese, "What's the matter?" They shouted, "We are foundering!" "The ship is going down." "We shall all be drowned." "There's a great hole in the side of the boat." One of the crew then sprang into the cabin and seizing the life belts handed them to me. One glance showed that they were old and rotten. However, I chose the better of the two and said to my wife, "Here, put this on. It will at any rate keep you warm."

We then went on deck to find everything in great commotion. The intense darkness of the night seemed only to add to the confusion. It was cold, with heavy rain, and the sea was rough. The ship appeared to be laboring heavily. I went along to the ship's boats only to find that they were filled with Chinese baggage. I said to some of the passengers, "Had we not better empty these boats? They may be required shortly." The reply was, "Those boats leak, they are useless." As things were apparently getting desperate, efforts were made to send off rockets, but without success. They were damp and would not go off!

THE steamer carried an English skipper and engineer, the rest of the crew were Chinese. At last I managed to get hold of the engineer and said, "Well, how are things?" He replied, as he hurried along the deck, "Very bad, the water is in the engine room. Prepare for the worst!" Evidently there was not much comfort to be expected from that quarter! To prepare for the worst, which meant to be drowned on a miserable night like that, while shivering with cold, was not an entertaining prospect, to say the least.

However, just at that moment someone managed to get a rocket to explode, and we felt that it was the best exhibition of a display of fireworks we had ever seen! Then a Chinaman came to me and said, "Sir, we shall not be drowned after all. They are trying to reach an island some distance away, and if we can make it in time, they will beach the ship." Then he added, "That island is a lair of pirates, and they will probably come and help themselves to everything."

But I was not troubled by thoughts of robbers and pirates, for I saw on the horizon an answering rocket and felt sure we should be saved. Presently, two ships approached and all passengers were transhipped. We were glad to be on another steamer and to feel safe. Standing on that cold deck from ten o'clock in the evening until two o'clock in the morning had been rather a strain.

In the early morning we found ourselves back in Hongkong. On our way home, we met a Christian friend and briefly related our adventure. He listened with sympathy and then said, "You must come and preach for us at the gospel hall tomorrow night and relate this experience. For some reason or other, God has changed your plan and sent you back to Hongkong. You have no excuse. You cannot say you are engaged. We shall therefore expect you tomorrow."

HOW well we remember that service! I told of our adventure, and in my appeal said, "God has seen fit to upset our week-end program, and has sent us back here to Hongkong, perhaps to bring some special message of salvation to those present." In the course of the address the engineer's words, "Prepare for the worst," were much in my mind as I endeavored to point out the difference between preparing for the worst and preparing for the best. I showed that "the worst," according to Scripture, means an eternity without God, and that behind all statements such as "These shall go away into everlasting punishment" (Matt. 25:46), there lies an inescapable truth which we evade at our peril. What a joy, however, it was to proclaim the great gospel that to prepare for the best is to find eternal life through simple faith in the atoning sacrifice of Calvary!

The address was hardly finished when a young British soldier rushed down the aisle and threw himself down in front of the pulpit in agony of soul. As he prayed we began to understand why God had interfered with our week-end plans. "O God," he said, "have mercy upon me and save me. O Lord," he continued, "I heard this padre preach last Sunday at

the Soldiers' Home and he hammered me hard, but now, here he is again. This time he has hammered me much harder." We pointed him to the Lamb of God that taketh away the sin of the world, with the result that the young man was truly born again. Through simple faith in Christ he was delivered from "the worst," the wrath to come, and began to prepare for "the best," which is a life of eternal joy in the presence of Christ. It was a genuine conversion, and amid all the terrible temptations of that great eastern city, he maintained his faith, proving that God is able to keep as well as to save. It is now many years since this incident took place, but the God who saved the soldier and upset the missionary's plans still extends the gracious invitation, "Look unto me, and be ye saved" (Isa. 45:22).

God's purpose is the best for every man, for He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). In order to give us the best He did not withhold His only Son. Can we lightly reject such an appeal?

LIKE JESUS

By Andrew P. Dron

Would you have a heart like Jesus',
Cleansed from all the stain of sin?
Come to Him, and now confessing
Let the saving work begin.
At His feet be humbly kneeling,
He will give you faith and feeling,
And will work a wondrous healing,
And His Spirit's gentle sealing,
As He comes to reign within.

Do you seek a life like Jesus',
Full of beauty, grace, and power?
Give to Him both soul and body
Every day and every hour;
As a broken vessel, spilling
Ointment rare, with fragrance filling
All the house; when you are willing
His love shall your heart be thrilling,
He will then make known His power.

Would you reach the goal of Jesus?
Think of others always first;
Make the saving of the erring
Your heart's hunger and its thirst;
Have His mind, in meekness choosing
Labor, sorrow, pain, abusing;
All you've prized for His sake losing,
Nor the cross itself refusing—
Since for you was Christ accurst.

Opening the Scriptures is finding the Lord Jesus Christ in the Word—nothing less. Paul opened the Scriptures. He let the Lord Jesus Christ out of the Word which he had before him.—Wilbur M. Smith.



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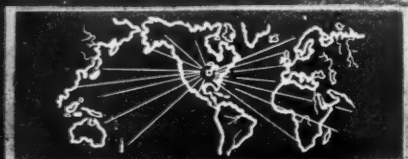
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Missionary Department

★ William H. Hockman

A LIVING MAUSOLEUM

John and Betty Stam were appointed to Tsingteh in 1934, and had been there but two weeks when the Communist Army invaded the district. These two servants of God were made prisoners and taken to Miaosheo, eighteen miles away, where they were cruelly killed. Since that time Tsingteh has been unoccupied, first because of banditry, and latterly because of the present war. John Crook labored with a Chinese evangelistic band in the city, and gives us an account of a new beginning. No stately mausoleum could honor the memory of John and Betty Stam better than the establishment of a living church in the city where they had begun to labor together.

"I spent five glorious weeks in God's service at Tsingteh, together with the South Anhwei Evangelistic Band. My heart is full of gratitude and praise to the Lord for giving me this wonderful opportunity and privilege of helping to win souls for Him in the city where John and Betty Stam laid down their lives for the Lord.

"I joined the band at Shipatuh, a town twenty miles from the city of Tsingteh. After prayer and consultation, we felt it to be the Lord's will for us to go to the city and work, since all the country people were busy in the fields. Leaving



A Hindu "holy" man, with skewer thrust through cheeks. This and countless other methods of self-torture are supposed to have value in accumulating merit to help balance their account with heaven, which they are painfully aware is terribly deficient. Can you imagine what it means when a Hindu discovers the glorious truth that Christ Jesus, as the Lamb of God, has made full atonement for sin?



three members of the band behind, our leader, Pastor Ch'eng, and I started out for Tsingteh to make all necessary arrangements. We had no idea where we would sleep, eat, or preach, and since there were six of us, and the cost of living is so high here at present, we realized it would not be easy to make satisfactory arrangements. But we committed our way unto the Lord and He prepared the way before us.

"When all was in readiness the others of the band joined us, and we commenced our work. First we announced the meetings by pasting colored posters all over the city. Then we visited every home in the city, leaving a tract and an invitation to the meetings, also selling Gospels. Wherever we were invited to do so, we stayed to tell them more clearly the way of salvation. As a result we were packed out the first few nights and found it very difficult to keep order and quiet. Gradually the crowd thinned out, until we had a nightly attendance of about 150 or 200 people.

"Every night we started the service with a half hour of gospel singing. Soon it seemed as though we had the whole city singing the gospel! Wherever we went we could hear people singing the choruses they had learned at the gospel meetings. Night after night we spent singing and preaching on sin and salvation. A man was heard to remark when going out the door one night, 'All you hear from these people is sin, sin, sin!' He was told very kindly by a worker standing near him that if he waited until the preacher had finished his message, he would hear about the love of God, who

sent His Son to die in order that he might be saved and have eternal life. So he came back into the hall and stayed through the meeting.

"The first two weeks went rapidly by with little response to the appeal, but that the Spirit of God was working in the hearts of men and women was evident from the way the enemy attacked us. During the third week it seemed as though the Devil mobilized all his forces and let them loose on us. Nearly every member of the band became ill; due to lack of rain, rice became very difficult to buy, and for two days we could not get any at any price. A group of students from a near-by town put on a show for two nights, which took away most of our crowd, but we carried on just the same with a dozen or more people. A messenger came to call home our leader, Pastor Ch'eng, because of some domestic difficulty. We were sorely tempted to give up in despair, but He who always causeth us to triumph through Jesus Christ our Lord brought us through to victory. We all got well; rice was procured through a Christian brother in the official's office; and Pastor Ch'eng was able to arrange to remain with us to the end of the campaign.

"One day I went out on the hillside to pray, and there the Lord gave me a precious promise which greatly encouraged me and the rest of us to go on: 'Let us not be weary in well doing: for in due season we shall reap, if we faint not.'

"During the last week it seemed as though the Lord opened the windows of heaven and revealed His glory unto us. This time it was one joy after another, simply because the fight, which was not ours but God's, had been won. About twenty people gave in their names as inquirers or believers. Most of them had been attending our meetings from the beginning — shopkeepers, innkeepers, farmers, and officials—and we pray that these will constitute the beginning of the church in Tsingteh.

"At a meeting held just before we left Tsingteh, all of these testified that they believed because they were sinners and needed the Lord Jesus to save them. Nearly all bought Testaments or Bibles and hymn books. Before we left they were organized into a group, with two leaders. They arranged to meet twice a week—Thursday night for prayer, and Sunday for worship and Bible study."

—China's Millions.

HUNGRY HEARTS

"We wish that we could hide your things in our village so you couldn't find them and then you would have to stay." This was the cry which Mr. and Mrs. Delbert Hall heard as they made a trip by push-push from Kourma to Goundi,



French Equatorial Africa, and the nearby villages, a round trip of about eighty miles. In these villages the gospel had only been preached once before, which was by one of our missionaries five years prior to this time. Mr. and Mrs. Hall spent one week in this district. They wanted to stay longer, but since they were the only missionaries at the Kourma station at the time they had to return to take care of their work there. Everywhere they went hearts were hungry for the gospel and the people begged them to stay and teach them more of the Word of God. On their trip they found several villages where the gospel had not been preached, and in some of the villages were found those who had never seen a white man.

On their way home they saw the natives leaving their gardens and walking down the road ahead of them. They walked on for about a mile when they

came to a very large tree where one hundred fifty people were gathered. "Why are you gathered here?" they asked. "We heard that you were coming by and we have been waiting since early this morning," was the answer of the natives. It was ten o'clock then. They wanted to know the Word of God.

Later, a native evangelist went back to visit these villages and also others where they had not had time to go. Wherever he went the people begged him to stay, but this was not possible because in his own village he had a chapel and work to take care of.

Pray that if it please the Lord He may make it possible for Mr. and Mrs. Hall to open up the Word to these hungry hearts.—*Mid-Missions Bulletin*.

THE BOAT PEOPLE OF SOUTH CHINA

"God is our refuge, and strength, a

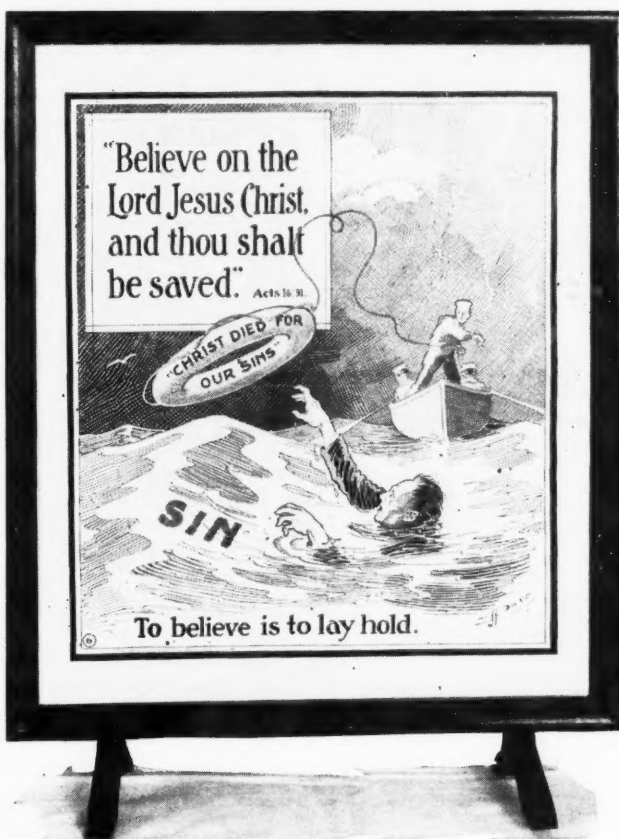
very present help in trouble." As we think of the great suffering in China, the people so dear to many of our hearts, we cannot help but see that through this great trial that has fallen upon them, many have come to know the innermost tenderness, compassion, and love of our Lord and Saviour. Many have found Him to be their great refuge, a stronghold, a place of safety.

I have been working with the outcast boat people of South China. They are a people not loved, not wanted, despised. Though outcast by their own land people, we know the Lord has not cast them off. It has been my exceeding great joy of seeing many who were in heathen darkness come into the glorious light of our Lord and Master.

Our boat people are a very superstitious people. Their beliefs in evil spirits and fear of the water-god are not only ridiculous but often criminal. They fear

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Rev. F. J. Miles, International Secretary
1844 W. Monroe St., Room 5, Chicago, Illinois

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that if a person falls into the river, it is because the water-god desires to have that life. If a person is rescued, the rescuer will be the next victim whom the water-god will want. Consequently if a person falls into the river, everyone is afraid to rescue him unless it is one of his own family or someone very dear. But when these people come to know the Lord, I do wish you could see the change; their fears and superstitions all flee. Is it not precious?

Facing Starvation

At present great poverty is causing us more trouble than anything else. The livelihood of the people has practically been taken from them, and today many are selling their children for a few dollars each to buy a bit of food. What will they do when their children are gone and their money also gone? Our boat people as a rule are not a lazy people, for which we do praise the Lord. They are more than willing to work all day for approximately ten cents, but often they cannot make this, for since the invasion their occupations have practically been taken away from them. They are now beginning to look forward with great dread to the cold weather, for a good number have pawned their winter clothing and bedding, as is their custom, for they have so little room on their boats, many the size of our row boats. Families of four, or five, and even six members live on one of these small boats. They do not have storage places as we do here. The question that comes to us is, what will they do with no money to buy back their clothing and bedding. We are helping to feed and clothe these as long as we have funds! We do want our lives and means to be used to His honor and glory and to the salvation of these precious souls, but one cannot talk to a starving man about the love of Christ and not feed him.

A Great Harvest Waiting

There is a brighter side to the situation, however, and that is many more of our boat people are hearing the gospel than would have been the case if their material needs were not so great. I am sorry to say, and we find this everywhere, even in our own country, some do come only for the "bread and fishes" and listen because they have to. But we are happy to say that many are turning to the true God, and enjoy hearing His Word preached; they are simply hungry for the Word.

There is so much to do, and such a harvest to gather, but where are the laborers? Truly the fields are white unto harvest, but our laborers are so few. Shall we not pray the Lord of the harvest to send forth many more laborers?—Hattie L. Smith, of the South China Boat Mission.

PERTAINING TO RUSSIA

Quotations from an illuminating address by Col. F. J. Miles, secretary of the Russian Mission, show:

Mr. Miles said that just as surely as Germany wanted—and still wants—her colonies back, so Russia is determined to take back these forty million people who

2,000,000 JEWS

gathered in New York make it the largest Jewish mission field in the world. The New York Jewish Evangelization Society, Inc., founded in 1908 by the sainted Dr. THOMAS M. CHALMERS, is striving zealously to reach them. Its manifold ministry includes the care of Hebrew-Christian refugees from Europe. This faith work is dependent upon your prayerful cooperation.

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up to 1918 and the signing of the Brest-Litovsk Treaty in 1920 were part of Russia proper. It is only a question of time, internal strength, and freedom from fear of a major internal riot. Referring to the Russo-German alliance, Mr. Miles said that this was inevitable, for while Russia gave way on the question of the Far East, it was adamant concerning the West. He pointed out that in proportion as Russia takes back the border countries which were a part of the old Russian empire, beginning with the Baltic and running down through eastern Poland and finally taking Bessarabia, it will be utterly impossible to preach the gospel, and unless we evangelize today, tomorrow will be too late. Surely there is no more clamant challenge in the world today!

Paganizing Process

Mr. Miles referred to the banning of the Bible in Russia which took place in May, 1929, and stated that the great majority of the Russian people had never seen or heard the Word of God. Out of 1,636 Greek Orthodox churches, less than twenty remain open in Moscow today. In Ormsk, with two and one-fourth millions of people, only three churches are open. To say that the churches are full to overflowing is quite true—of some of the people in some part at some period or other. Article 124 of the Russian Constitution provides freedom for the practice of religious rites, but Articles 125 and 126 provide absolute freedom for antireligious propaganda. Out of a population of two and one-fourth million in one place there

Moody Monthly

are enough people willing to fill three churches, but what can be done in the few churches that remain open?

A minister may preach only in the place allotted to him and nowhere else. No literature of any kind except that which is absolutely essential to the conduct of public worship is allowed. No meetings may be held for women; no meetings are permissible for young people; it is a criminal offense for anyone in Soviet Russia to gather together three young people under the age of eighteen and teach them the gospel. No school teacher can enter a place of worship. No social service is permitted. If you take up an offering at the Lord's Supper for the Lord's poor, you cannot spend the money, because you might be indirectly persuading the people to be religious. That would mean the maximum sentence of ten years in a concentration camp. The church is subject to a graduated tax, which increases so remarkably and so rapidly that ultimately the people cannot pay it, and then the local authority steps in and closes the church. Finally, when the minister dies the people are not permitted to appoint another. From which it will be seen that within a very short space of time there will not be one solitary place of worship open.

Hatred Enthroned

Mr. Miles reminded his hearers that Lunarcharsky, the commissar of education in the Supreme Soviet, affirmed: "We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbors; what we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We are done with the kings of the earth; let us deal now with the Kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

Mr. Miles continued: "The greatest achievement of the Soviet has been in the realm of education. Before the revolution 87 per cent of the Russian population were illiterate. Now only about 18 per cent, and in some areas only about 5 per cent are uneducated. But every day twenty-five million children going to school are taught that there is no God; there never was a Creator, and are subject to such caricatures of Christianity and such blasphemous cartoons of the Lord Jesus Christ that when I show photos of them in a lantern lecture I cannot bring myself to describe them; I pass them in absolute silence. This means that up to the end of 1938, 52 per cent of the Russian population had passed through these schools—just about one-half of the total population—and yet all over the country today there are sporadic outbursts of revival among young people, and the authorities are so alarmed that the local leaders send to Moscow asking that special speakers be sent to combat the revival."

February, 1941

"HIS LAMP AM I"

—MATT. 5:16

**"To Shine in Dark Places of the Earth
Where Shame and Crime and Wrong Have Birth"**

—ANNIE JOHNSON FLINT

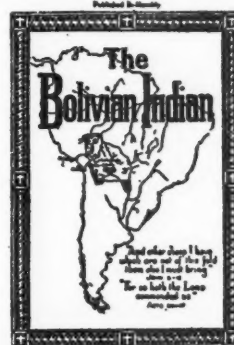
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★ Clarence H. Benson

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A GREAT EVANGELIST

It was my privilege to make Mr. Moody's acquaintance in 1887. That winter he conducted his Louisville (Ky.) tabernacle meeting. I was in my second year in the seminary and was pastor of the Tabernacle Church, New Albany, Ind. The Moody tabernacle was built on the theological seminary grounds on Broadway. The student body were organized for personal work under his direction, and it was not only a great campaign, but a prominent and permanent feature in education. My home church environment was evangelistic; but the mission of Mr. Moody in Louisville accentuated for me the evangelistic spirit.

Later, it was my privilege to invite and secure him for a union meeting of all the churches of Lafayette, Ind., in 1889, and the First Church edifice was utilized in the campaign. I was pastor of the Calvary Church in Chicago from 1893 to 1897, and saw much of Mr. Moody in the World's Fair Campaign. One year before his death he gave a week to the Northwestern Bible Conference at Minneapolis. In all these contacts, certain things profoundly impressed me.

He was a man of prayer. In fact, I do not know that I ever heard any other man pray except Mr. Moody. I have heard many of them "say" prayers, and have done much of that myself, but Mr. Moody talked with God. He made you feel that you were favored by being permitted a place in the inner room while this sacred commerce between man and his Maker was being enjoyed. He prayed as an expectant one. He seemed to believe that God heard him, and apparently had no doubts that He would answer him.

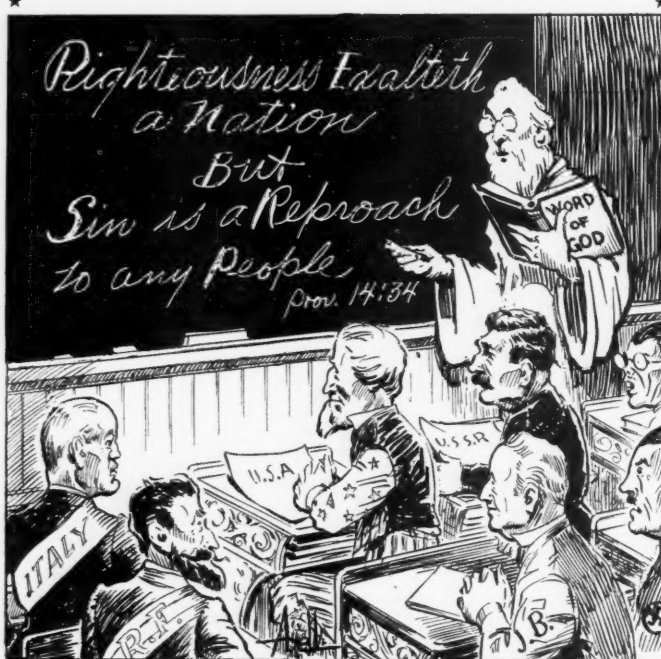
Mr. Moody's simplicity and directness of speech were a power. No one had the least difficulty in both understanding and comprehending. His homely stories, many of them taken from personal experiences, were telling in the last degree. I have seen the same audience convulsed with laughter and copiously weep within a cycle of ten minutes.

Mr. Moody's daring was remarkable. What green country youngster, knowing himself to be none too welcome in Chicago's aristocratic church, would have

during the World's Fair in Chicago? He faced the risk of transporting many men from Europe; he knew before beginning that many, many thousand dollars would be required to meet bills. He never for a moment minimized the indifference of pleasure seekers, the opposition of the wicked, and even the coldness of Chicago's church members; and yet he dared!

It seems to me that his entire career would be summed up in the same sentence that compassed the history of Abraham—"He believed God, and it was imputed unto him for righteousness!" "Faith is the victory that overcometh the world." —Dr. W. B. Riley, in *The Watchman-Examiner*.

THOSE DULL PUPILS



Ever learning, and never able to come to the knowledge of the truth—
II Timothy 3:7

met the challenge—"If you want to teach, get your own class," save Moody? What other unlearned and poor lad would have accepted as his perfect right the intimate fellowship of John V. Farwell? Who but Moody would have gone to England, almost unbidden, and while yet in youth and comparative inexperience, to undertake against such odds as he faced, and yet have found success? Who, without means, would have tackled the task of the Northfield schools and the Moody Bible Institute save this man who believed that his heavenly Father was rich, and that His resources, which were infinite, were at his call?

Who but a Moody would have undertaken the enormous job of evangelization

was about thirty-five years ago.

"Eight years or so ago, my mother (grandfather's daughter) was saved at home while kneeling in front of the radio as someone spoke and gave the great invitation over Moody's station, WMBI. Thank God for a saved mother!

"Seven years ago, because of mother's conversion, I was brought by her to one of God's lighthouses, and there I knelt and accepted Christ as my own personal Saviour. Since then the Lord has led me to attend the Institute, and now I am studying in the seminary. Thus we see how extensive the ministry of D. L. Moody has been down through three generations, and souls have been won by

THREE GENERATIONS INFLUENCED BY MOODY

Harold E. Jenson, a student in the Northern Baptist Seminary of Chicago, felt led to write of the extensiveness of D. L. Moody's ministry in this country and abroad during the past three generations.

"My grandfather was a big ship's captain and custom's man traveling between England and Denmark. One day he was saved through D. L. Moody's ministry. And he was really saved too, for mother tells me that when he was home officials of the palace of the king of Denmark had him come and read God's Word to them and tell them of Jesus' mighty power to save. This

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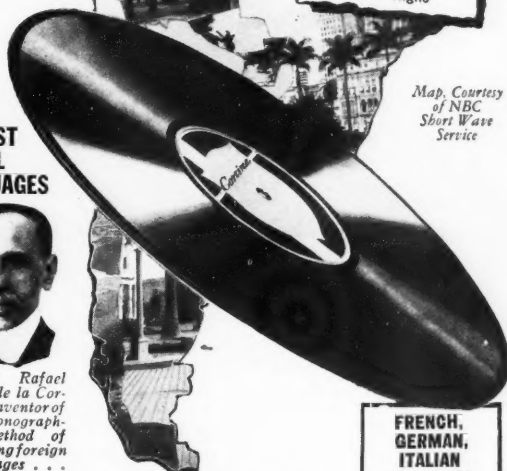
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each of us, grandfather, mother, and son."

THE MEANING OF THE PRESENT WAR

According to Prince Konoye, leading statesman of Japan, the purpose of the present war is to secure permanent world peace. The method to be employed is to forcibly divide Europe, Africa, Asia, and the islands of the southern ocean between the three members of the present axis, Germany, Italy, and Japan, with the possible inclusion of Russia as a fourth member. He considerably suggests that if the United States will keep her hands off, she will be permitted to conquer and rule the entire western continent.

The method by which this is to be accomplished is by war. The unwilling nations are to be forced into these combinations. He calls this "the New World Order." His use of the word "new" insults the intelligence of the world. Every school child knows that this is the old order which dominated the world before constitutional government became strong enough to limit it. Its present advocates have renamed it "the Totalitarian State." But it differs in no respect from the despotism of the old world. The present movement is simply the ancient despotic idea breaking out of the prison where advancing civilization has confined it, and going forth with despotic fury again to enslave mankind.

The present war is more than a struggle of nations for a place in the sun. It is a conflict between two religions, Christianity and paganism, and their political ideals, democracy and dictatorship. Nazism, Fascism, Communism, and emperor worship are divisions of the same army. Their purpose is to crush Christianity as a religion, and democracy as a form of government. The Church has come to one of the greatest moments of her history. All that for which she was created is challenged. Her throne is demanded by a godless philosophy, that the State may be seated thereon. We are living in a day that will go down in history as being as significant as the fall of the Roman empire, or as the day in which Charles Martel turned back the invading Moslems at the gates of Tours.—Dr. Rankin, in *The United Presbyterian*.

THE PERILS OF INDIFFERENCE

Thoughtful religious leaders, both in England and America, are warning the Church that indifference to spiritual things constitutes a greater peril to religion than any antireligious ideology. Moreover, this seems to be the greatest problem of the present age. In these two countries there seems to be no immediate danger of an effort to destroy the Church, as has been done in Russia, or to control it for political ends, as in Germany. Nevertheless, these are dangers that the Christian movement in England and America will ultimately have to face unless the present trend toward indifference and lukewarmness on the part of church members is checked and reversed.

In a sermon preached recently in New York City, a noted English visitor, Dr. C. Leslie Atkins, sounded a needed note of

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warning in this respect. His observations while in this country have led him to the conclusion that paganism is growing rapidly in America, "not because people are antireligious, but just because they are indifferent." As quoted in the *New York Times*, Dr. Atkins said further:

"How many people there are who think that their indifference, or even their lukewarmness, toward religion does not matter. They would not dream of doing anything that was opposed to Christianity, or to Christ, or to the Church, and if any one else made an unprovoked attack on religion they would be angry. But as a matter of fact, they are against Christianity and Christ and the Church, for in the words of Christ Himself, 'He that is not for me is against me.' It may seem less brutal to let a man starve and close your eyes so that you cannot see him than to hit him on the head, but the result is the same. In like manner, Christianity can perish by neglect as well as by persecution. . . . If religion dies in the English-speaking countries of the world, with all that it means and has meant and upholds, it will not be because the enemies of the faith have smitten it to the ground. It will be because good-intentioned and well-meaning persons have thought that indifference and neglect did not matter."

When the faith of men and women is strong, and when their Christian life is sincere and vital, religion has little to fear from its natural enemies. The gravest danger to the Church in any land, and the only thing that makes possible even a short-lived triumph on the part of those who oppose it, is that lukewarmness and indifference on the part of its members against which Dr. Atkins so eloquently warns.—*Christian Observer*.

FREE CHURCH DECLINE IN ENGLAND

A recent statistical study of the Free Churches (non-Anglican Protestant Churches) of England give little cause for rejoicing. All of them record heavy losses in both church and Sabbath School membership. The year 1906 was the peak year for the Free Churches; since then they have registered a steady decline. The largest of the Free Churches in England are the Methodists, Baptists, and Congregationalists. The Sabbath Schools have lost at four times the rate of the decline in church membership. In the Greater London area there are 5,350 places of worship, comprising 2,005 Church of England, 570 Baptist, 560 Methodist, 409 Congregational, 125 Presbyterian, 335 Roman Catholic, and 1,346 various smaller bodies, including Jewish, foreign churches, and undenominational missions. This is a ratio of one place of

Moody Monthly

worship for 1,810 people in Greater London. There has been a slow but steady increase of the Roman Catholic Church in Great Britain, largely due to Irish immigration.—*Christian Union Herald*.

DECREASE IN METHODIST MISSIONARY GIVING

Methodist missionary giving has shown a marked decline since the merger of the three leading Methodist denominations in America last year. It had been hoped that the union would provide stimulus for increased missionary interest and giving, but the reverse seems to have been the case. The receipts from the three Methodist Churches which entered the union, for the fiscal year of 1939 (before the union) amounted to a total of \$1,822,199.29. During the equivalent period in 1940, the total Methodist missionary receipts were \$1,342,570.22, a decrease of 26.32 per cent. This is so serious that Methodist leaders are genuinely alarmed and disturbed over it. One Methodist editor writes:

"Organization and adjustment have been in progress, and it looks as though the mind of the Church has been centered upon how to get things done and who will do it, and the essential thing has been left undone. Whatever may be the skill and enthusiasm evidenced in creating a new setup for world service, if the amount of money collected and sent to the definite fields of need is lessened, the Church must confess a failure. The report of the treasurer ought to cause deep heart searchings and sincere repentance. A decrease in this hour of human suffering is a shame."—*Christian Union Herald*.

THE KEY TO LIFE CLUB

Key to Life Club for Intermediates is a weekday Bible study club which meets for an hour, in a room in the school building or a nearby home, right after school one day each week. Its purpose is threefold:

1. To establish and strengthen Christian young people (II Tim. 3:16, 17; Matt. 4:19).
2. To reach the unsaved and untaught (Luke 14:23; Mark 16:15, 16).
3. To teach God's Word and make the way of salvation plain to all (Acts 4:12; Rom. 10:17).

The club slogan is: Study (II Tim. 2:15; 3:16, 17)—Be strong (Eph. 6:10, 18)—Fight (I Tim. 6:12).

Its motto is: "We are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10).

Child Evangelism takes the children through the sixth grade. Key to Life Club takes the young people on through the seventh, eighth and ninth grades. For years this has been the age of "leakage" in Sunday School and church because the young people have wanted something distinctly their own. In the Key to Life Club they are finding a place for themselves where they can come and bring their unsaved pals, and where they are the ones to be responsible for their regular meetings and social times under the supervision of their local director, who teaches the lesson. Headquarters are 696 Mariposa Ave., Oakland, Calif.—*Bulletin*.

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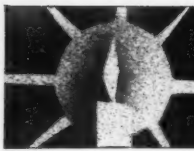
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A GARDEN OF FERNS

There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in shade. . . .

And so He takes them into the shade—the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. *But it is a very blessed shadow, for it is "the shadow of the Almighty."*

And here the ferns flourish and the cloudy day makes the garden beautiful.—J. H. Jowett.

THE REAL QUESTION

A little boy came to his father looking much in earnest, and asked, "Father, is Satan bigger than I am?" "Yes, my boy," said the father. "Is he bigger than you are, Father?" "Yes, my boy, he is bigger than your father." The boy looked surprised, but thought again, and asked, "Is he bigger than Jesus?" "No, my boy," answered the father. "Jesus is bigger than he is." The little fellow, as he turned away, said with a smile, "*Then I'm not afraid of him.*"—Sunday School Banner.

GO FORTH AND MEET THE FOE!

In a shipping disaster at Samoa, the way in which the British man-of-war, the *Calliope*, escaped, is suggestive. Her machinery was very powerful, and just as she was about to strike the reef, she raised her anchors, and, right in the face of a terrible storm, steamed out of the harbor and into the open sea, where she safely outrode the storm. *In the Christian life there are times when safety is only to be found in like decisiveness and boldness.* Strengthened with all might by His Spirit in the inner man, the soul must bravely go forth to meet its spiritual foes, and boldly attack them.—C. M. Hawkins.

CHRIST DIED FOR ME

It is said that the late Bishop of Durham, who was one of the wisest and greatest men that the English Church has known, who wrote so learnedly and preached so magnificently, during his latter days was afflicted with a long and serious illness, and so retired a great deal into quiet. His friends thought that he must be studying up some great theological theme such as he had given his life to defending and expounding. When they asked him what he was thinking of, he said: "There are three or four great truths that I keep thinking about and praying over all the time." The great man came back, from all his wanderings in philosophy and theology and science, to just two or three of these great truths having to do with our salvation, and this is one of them—*Christ died for me!*—Arthur T. Pierson.

POSSIBILITY OF AWFUL RETRIBUTION

Scientists tell us that a cork put ten feet under the ocean's surface will rise to the top when released. When pressed down ten, twenty, thirty, forty, fifty feet and released, it will rise to the top. If the cork is pressed down one hundred feet and released, it will rise to the top. But if pressed on down two hundred feet, the cork will never rise. The pressure of the water holds it down. *A sinful life may sink down to great depths and rise again, but there are depths to which a sinner may go from which he will never rise.*—Albert Thomas Howell, in *The Dawn of a New Day*.

EXERCISE A LAW OF LIFE

It seems a law that *animal powers strengthen with exercise and exertion.* Wherever any creature has little use or its powers or uses them but little, it either belongs already to a feeble class or becomes feeble like the whole group of parasites. The ants that enslave others depend on their black slaves, and are lazy and idle and incompetent. They cannot build their own nests or nurse their young; and Huber found that, though he placed food close to them, they actually died, without their attendants to feed them; and that, when they migrate to a new community or abode, they lie on their backs to be carried.—*The Gordian Knot.*

GOD OR NOTHING

Go back to the beginning and there you find either God or nothing. Human nature abhors a vacuum and will not accept "nothing."

Suppose you had given to you the first three words of the Bible and the fourth word missing and you were to fill it out. You would be obliged to put in for the next word, just what the next word is in the Bible, "God." "In the beginning, God."

Try any other word you please for a working hypothesis and see how you will get along! "In the beginning *protoplasm.*" Who made it?

"In the beginning *law.*" Who framed it. "In the beginning, *nothing.*" The answer comes, "*Ex nihilo, nihil fit.*" It does not work. It is either God or nothing, and with nothing we will have nothing to do.

God has never left Himself without a witness. There are four different revelations which He has given of Himself to man. Creation is His revelation in space. History is His revelation in time. The Bible is His revelation in language. *Jesus Christ is His revelation in life.*—Frederic W. Farr, in *The Christ You'll Have to Know.*

A DISTINCTION WITH A DIFFERENCE

A Negro witness in a court case used the word "likewise" rather frequently. Finally the opposition lawyer objected, saying, "I don't believe that darky knows what he is talking about," and then said to him, "Suppose you tell us what you mean by that word 'likewise.'" "Well," said the Negro, "Judge Jones sitting up thar on the bench is a lawyer. You also are a lawyer, but not 'likewise!'"—John R. Riebe.

HOLY GHOST POWER

It costs much to obtain the power of the Spirit. It costs self-surrender and humiliation and the yielding up of the most precious things to God. It costs the perseverance of long waiting and the faith of strong trust. But when we are really in that power we shall find this difference, that whereas before it was hard for us to do the easiest things, now it is easy for us to do the hardest things. James Hervey, the friend of the Wesleys at Oxford, describes the change which took place in him through his anointing by the Spirit: that while his preaching was once like the firing of an arrow, all the speed and force thereof depending on the strength of his arm in bending the bow, now it was like firing a rifle-ball, *the whole force depending upon the powder back of the ball, and needing only a finger-touch to let it off.*—A. J. Gordon.

ARE YOU GOING UP OR DOWN?

Suppose I stand at the top of some stairs, and I am going down, and there is a poor wretch that stands at the bottom of the stairs, and he is coming up. Now, I am twenty steps, perhaps, above him. He comes up and I go down. Which stands at the bottom by and by, and which stands at the top? God sees the Pharisee at the top of the stairs going down; God sees the publican at the bottom of the stairs going up; and God sees those two men, not as they are when going up, but as they will be when they get through.

Life is an inclined plane. The poor penitent sinner at the bottom cannot so much as lift his eyes to heaven, but sees his guilt and owns his sin, and knows his hell-desert, and cries to God to meet him at the mercy-seat; he is on the way up. The Pharisee, hypocrite, stands at the top in the social level, and in knowledge and apparent morality and outward good works, but he is going to the bottom; and in the eyes of Him to whom the whole future is unveiled the man that is at the bottom of the stairs now stands on the top, and the man that is near the top of the stairs stands at the bottom.—Arthur T. Pierson.

Temptation

(Continued from page 337)

lay a snare for the feet of the innocent and unwary, and rejoice over those who go down to the pit.

7. Hell. And you don't have to die before you get there. Hell is character as well as location. He who hates everything that God loves is in hell even now, and hell is in him.

Seven golden steps lead upward.

1. Resistance as an attitude. You determine that sin shall not rule over you.

2. You overcome sin, a single sin in a moment of temptation. By an executive act of your will you say, No.

3. You are habitually victorious over sin. You are putting your powers of resistance into the terms of habit. Every time you overcome sin, the strength involved in overcoming the sin passes into you and makes you stronger to overcome the next sin.

4. You are learning the secret of the victorious life hid with Christ in God. You are being weaned from the old life, and the power of sin is being annulled in your members.

5. You are being taken up by God into the secret of His presence and confidence. You trusted God; now God trusts you. It was to a mere man that God said, "O Daniel, a man greatly beloved!"

6. You become a succorer of others. You are like the shadow of a great rock in a weary land. You may have no pub-

lic gifts, but many will find shelter in your love, and win courage to fight the battle of righteousness because of what you are.

7. Heaven. And you don't have to die in order to get there. Heaven is character as well as location. He who loves everything that God loves is in heaven even now, and heaven is in him.

You can resist the Devil when you are not on his territory, and he is not on yours. Suppose I own 10,000 acres of land, and you come into the market as a purchaser. I am willing to sell on the single condition that I be permitted to retain an acre in the center of the plot. The transfer is made, and when the deed is recorded it is shown that you possess 9,999 acres, but that I own one acre in the center of your plot.

One day I come to you and say, "Friend, I want to build a road across your acres to get to my property." You demur, but I insist; the law is on my side and the road is built.

When you dedicated your life to the Lord Jesus Christ, if you retained possession of aught in the center of that life for your own delectation, the Devil has the undisputed right to cross acres of your best purposes and resolutions to get to his property, and you can't keep him out.

Jesus said, "The prince of this world cometh, and hath nothing in me" (John 14:30). He had no property in Christ; there was nothing in that blessed life

upon which he could put the sole of his foot and say, "This is mine."

If you belong absolutely to God, you can stand within the border of your dedicated life and say to Satan, "You old traducer and seducer, you have no property in me—none in my temper, none in my disposition, none in my ambition, and none in my appetites. I belong wholly to God. Begone!"

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SEEN OF THE TWELVE

A.W., Phoenix, Ariz.

Question: How do you explain I Corinthians 15:5, which states that Jesus was seen of the twelve after His resurrection, since Judas was dead and Matthias was not chosen until after Christ's ascension.

Answer: Several explanations have been given. (1) That Paul used "the twelve" as the round number for the eleven. (2) Several manuscripts are said to have used the word eleven, while others do not. (3) There is the possibility also that Matthias may have been included by Paul, for he was early numbered with the eleven (Acts 1:26), taking the place of Judas.

AGAINST THE DISPENSATIONS

W.L.T., Minneapolis, Minn.

Question: Why the attacks against the Scofield Bible?

Answer: The article which you enclosed against the teachings of the Scofield Bible is not merely because Dr. Scofield clearly distinguished between the various dispensations, but also because he was a premillennialist, one who believed that Christ will come for His Church prior to the Millennium. Of course, any person who is saved is "saved by grace," but this has nothing to do with the great dispensations, of which there are seven, as Dr. Scofield teaches: the Edenic, the Adamic, the Noahic, the Abrahamic, the Mosaic, the Christian, the Millennial. The person who wrote the article probably is an amillenarian, one who rejects the plain teachings of the Bible about the coming earthly kingdom, during which Jesus Christ will reign in glory from Jerusalem over all the nations of the earth. (See *Panorama of the Ages*, one of the Moody Bible Institute Correspondence Courses.)

BASIC FACTS VS. EVOLUTION

A.E., Chicago, Ill.

Question: How can a college student

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preserve his faith in direct creation as against the evolutionary theory of the explanation of the universe? I am now studying Zoology.

Answer: In general, we may say, insist upon scientific facts. The theory of evolution is based largely upon a false philosophy. In order to be fully informed, and also to keep your faith, I urge you to procure at once a copy of *The Inadequacy of Evolution*, by Lehman (\$1.25). This author was faced with the same problem which now faces you.

BODY AND BRIDE

A.A.A., Chicago, Ill.

Question: Can the Church be both the body and the bride of Christ?

Answer: Considerable difference of opinion prevails about this matter. Some well-known Bible students have reversed themselves and now claim this is an impossibility. Personally, I am not so certain, and I am in good company, even though I may be wrong. While during the present dispensation the Church is the mystical body of Christ (Eph. 1:22, 23, and in 2:20-22 a building), may it not be possible for the Church to become His bride at some future time? At the most, these things express merely a different relationship to Christ, who is now the Head of the Church, but who eventually will become the Bridegroom. The change in this relationship is depicted in Revelation 19:7-9. The bride (here referred to as the wife of the Lamb) "hath made herself ready." She becomes properly clothed, for one thing, in bridal garments. Then follows the marriage, which is consummated in heaven. We are reminded of what Paul wrote to the Church in Corinth, "I have espoused you to one husband." Will not this betrothal be duly consummated and acknowledged at some future date?

THE SWORD

E.W.T., Short Beach, Conn.

Question: Kindly explain the last part of Matthew 26:52, and also Luke 22:36.

Answer: As to the first passage, there appears to be a covert reference to the law of capital punishment (Gen. 9:6; Rev. 13:10). The statement in Luke is more difficult to understand. Instead of purse and script, which are not needed for a temporary mission, the disciples are now instructed to provide themselves with the usual means of defense (v. 38). The whole matter was dismissed with, "It is enough"; but let us accompany them all into the garden. When the soldiers and the rabble came to arrest Jesus, Peter drew his sword and cut off the right ear of Malchus. At once the ear was healed; but Jesus said to

Peter, "Put thy sword again in its place," and reminded him of the law to which we referred in Genesis. Jesus needed no help from man, for He could ask the Father for twelve legions of angels and they would appear immediately. Instead, He must drink the cup which the Father had given Him to drink. The Scriptures must be fulfilled (Matt. 26:54). As we understand the matter, no reference is here made to war. There are righteous wars—wars in defense of national and religious liberties, for example. A study of the wars recorded in the Old Testament would be helpful.

BAPTIZING FOR THE DEAD

A Statement:

In the December number, we made this statement: "Of course, there is no such thing as baptism by proxy." But a subscriber quotes that Tertullian tells of this custom among the Marcionites, a heretical sect. Namely, when a man died unbaptized, a living person might be baptized in his stead. Also it was stated that a similar custom prevailed among the Corinthians. The query is raised as to whether Paul alluded to a custom of this kind merely as an argument *ad hominem*: "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?" Not that Paul endorses this practice, but merely refers to it as an argument for baptism in view of the coming resurrection of the dead. Although ignorant of this heretical practice, we now revise our statement and say, There is no value in water baptism by proxy, whether practiced by the Marcionites of the second century, or by the Mormons of today. Well-informed Christians do not believe in baptism by proxy.

DEFENSE OF THE SEPTUAGINT

N.H., Barrier, Ky.

Question: Is Josephus correct when he says that "the writings of the Old Testament came down through the generations very corrupt, and that the Septuagint is known as the best and most authentic of the original versions." If the Hebrew text was thus corrupted, how could the Septuagint be authentic?

Answer: The Septuagint was made by Hebrew scholars familiar with the Old Testament and with the Hebrew language. If corrupt, as claimed, a fact which these scholars must have known, why should they have spent much of their valuable time in thus translating it into Greek? It is claimed, too, that the Septuagint was quoted by Christ and the apostles, and was "practically the Old Testament of the early Church." Moreover, shall we accept the foregoing quotation of Josephus as accurate? Since the Jews regard their sacred writings

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"with an almost divine reverence," how was it possible for the transmission of the text to have become corrupt? Josephus himself said that the books of the Old Testament were "justly accredited as divine." He also declared, "No one has dared either to add anything to, or to take anything from them, or to alter anything." (See article in the *International Standard Bible Dictionary*.) This language expresses the general conception of the ancient Jews, as well as that of Josephus, and hence we cannot regard the Hebrew Bible as "very corrupt." It was well worth being translated into the Greek language of the Septuagint, and also into the many other languages of the present time, by faithful missionaries. If corrupt, how could it be so widely read and accepted today as the Word of God?

DENOMINATIONAL ORIGINS
E.K., Fort Loramie, Ohio

Question: Is it true that our Christian denominations are all branches from the Lutheran Church, and that the Lutheran Church came out of the Roman Catholic Church? Were Paul and Peter both Catholics?

Answer: The Church in Rome was founded very early. There were Christians in Rome even before Paul went there. According to tradition, Peter also was in Rome. Both were apostles before either went to Rome. The early Church was neither Roman Catholic nor Greek Catholic, but simply Christian. The first general council of all the Church (A.D. 325) was not held in Rome, but in Nicea, a city in Asia Minor. However, the claims to primacy on the part of the Roman bishop grew in the west until in A.D. 590 they were generally acknowledged. The Greek Catholic Church never acknowledged these claims. The Lutheran Church was founded by Martin Luther, a Roman Catholic. It was not a branch of the Roman Catholic Church, but came out of that Church because of its well-known moral corruptness. Later, under John Calvin and others, all of the so-called Reformed Churches left the Roman Catholic Church. That is, such was their origin. Today there are said to be more than two hundred different denominations, most of them of somewhat recent origin.

THE SABBATH
G.K., Grand Rapids, Mich.

Question: Did the Jews worship God on the Sabbath, or was it purely a day of rest?

Answer: The fourth commandment emphasized chiefly the humanitarian aspect of the Sabbath. It was instituted chiefly as a day of rest, both for man and beast, but it also was to be holy unto the Lord (Deut. 5:12-15). Physical rest on the Sabbath evidently was a means of directing the thought of the people toward God the Creator. The sin of not keeping the day holy with God is prominent in the messages and laments of the prophets; but apparently only with the development of the synagogue did the Sabbath become a day of

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worship as well as a day of rest. The restrictions and regulations of the rabbis tended toward making the Sabbath an institution in itself, forgetting that it was "made for man, and not man for the Sabbath." The humane element was re-emphasized by Jesus, but to Him it was also a day of worship (Luke 4:16). As Messiah, He was Lord of the Sabbath. It was natural, too, that the early Christians should observe the seventh day of the week much as the Jews had done. Only gradually did they gather for worship upon the first day of the week, the day of our Lord's resurrection, and also the day of greatest rejoicing for His followers.

ONLY ONE GOSPEL

D.P., Chicago, Ill.

Question: (1) I heard a preacher say that Peter proclaimed a different gospel from the one preached by Paul. (2) Another preacher said that all babies born since Christ died have been holy. What do you think?

Answer: (1) Impossible! Otherwise Paul would have anathematized Peter (Gal. 1:8-9). There is only one gospel, namely, that Jesus Christ died for our sins, according to the Scriptures, and that by His stripes we are healed because we have believed on Him as our Saviour (Rom. 3:19-26). (2) The Bible teaches otherwise (Rom. 5:14; Eph. 2:3). Babies are only relatively innocent and they need saving (Matt. 19:14; Rom. 5:14). Should they die prior to the age of personal responsibility we believe they are saved (Matt. 18:14). "As without personal act of theirs, infants inherited corruption from Adam, so without personal act of theirs, salvation is provided for them in Christ." Dr. Strong also suggests that as adult Christians our natural depravity is not entirely removed before we see Christ face to face, likewise the first moment of consciousness after death for the infant may be coincident with a view of Christ, the Saviour, which accomplishes the entire sanctification of its nature.

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Sunday School Lessons*



★ Harold L. Lundquist

February 9

THE CHRISTIAN'S ATTITUDE TOWARD POSSESSIONS

Luke 16:10-15, 19-23

Golden Text: Ye cannot serve God and mammon.—Luke 16:13.

"In the service" is an expression much used today. Every community has young men in the service of their country. But they are not the only "service men," for the fact is that every man and woman serves under some authority. Our lesson today reminds us that our attitude toward our possessions determines both character and destiny. We decide whether they shall rule us or we shall rule them. Back of that decision stands the entire principle of life which determines both character and destiny. We are dealing with vitally important questions.

I. Who Is Your Master—God or Gold? You Decide! (vv. 10-15).

The decision here is of the "either—or" variety. "Ye cannot serve God and mammon" (which means "riches").

Money itself is neither good nor bad. It is the use to which it is put that determines whether it is to bless or to destroy. Rightly gained and rightly used, money is an honor to the man who has it, and will, through him, become a means of blessing. On the other hand, money which controls a man will blast his own soul and those of others round him.

Who decides which it shall be? You—and you alone. Here we come to the central truth of the matter. "He that is faithful in that which is least is faithful also in much" (v. 10). We generally read that as though it said, "He that is now faithful in a little will later have an opportunity to be faithful in much." That may be true, but what Jesus said here was that he "is faithful in much."

The point is that the man who is faithful in the much shows that life attitude by being faithful in the little. That is, only the man who is right in the great matter of his relationship with God will be the ruler over his possessions for the glory of God and the good of his fellow man.

Someone may say, "I don't believe that." Well, you are in bad company (see vv. 14, 15). The Pharisees, who loved money, who were self-righteous, and whose attitude was an abomination in the sight of God, derided the words of Jesus.

If you don't like that kind of companions, I invite you to come over on God's side. The decision must be made by you. Will you do it?

II. Where Will You Spend Eternity? Your Present Life Determines (vv. 19-23).

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Our life beyond the grave is determined by our life on this side of death. Yes, we know that eternal life is a gift of God received by faith in Christ as Saviour, quite apart from our own works or our merit. But let us not forget that this means far more than uttering a few words of profession or going through a formula.

The man who really turns to Christ in saving faith becomes a new creature; he is born again (I Pet. 1:23). That means that he walks "in newness of life" (Rom. 6:4). And thus his life in this world determines both by decision for Christ and daily living for Him that he will, like Lazarus, be received into eternal blessedness.

Sad to say, the opposite is also true. Living as the rich man did, for self, will bring judgment in the world to come. There is no indication that he was especially wicked, but only that he loved his money, revelled in the flamboyant display of his wealth (v. 19), and had no thought for others (v. 21). Here again, the point is that these outward deeds were the expression of a heart attitude against God.

Death came to both of these men. It will come to all of us, unless the Lord returns to take us to Himself. It is not a pleasant matter to think of death, but only the unintelligent will fail to recognize the coming of that day. When it comes, it may be too late to make any real life decisions. Now is the acceptable time. Today is the day of salvation.

The verses immediately following our lesson in chapter 16 indicate that the decision of men concerning their relationship to God is not dependent on the miraculous, but on moral and spiritual truth. The man who says he would believe if he could only see God perform a miracle is only evading the issue. Verse 31 tells us what we know to be true, that the man who will not hear and heed God's Word rejects it because he wants to, not because he needs to be convinced by a miracle. Jesus brought back another Lazarus from the dead, and men tried to kill Him and Lazarus also (John 12:9-11). They did not believe on Him then, nor yet when He Himself arose from the grave.

Sinner, you need God's Word. Receive it, believe it, and be saved.

February 16

JESUS TEACHES FORGIVENESS AND GRATITUDE

Luke 17:1-4, 11-19

Golden Text: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4:32.

Did you ever hear of "vinegar saints"? They are the Christian folk who are "preserved" (as Paul prayed in I Thess. 5:23),

but are apparently pickled instead of sweetened. Every housewife knows that things may be preserved with sugar or with vinegar.

It should not be so, but does it not seem that some friends who profess to follow Christ have gotten little of His ineffable sweetness? On the contrary, they are so sour that no unbeliever who "tastes" their life is attracted to Christ, and fellow believers stay far from them.

God never intended it to be that way. All through His Word there are admonitions and encouragements to gracious and considerate living. Every Christian is under orders to "grow in grace" as well as in the knowledge of our Lord Jesus Christ (II Pet. 3:18). This lesson stresses two leading Christian graces.

I. Forgiveness—Not Always Easy, But Always Possible (vv. 1-4).

The Bible is ever realistic in its approach to life. God knows that Christians must live in just our kind of world; in fact, *your* kind of world, and makes provision for it.

Offenses cannot be avoided. There will always be occasions for stumbling. No matter how closely we may guard our children, they will face temptations. Let us prepare them to meet them with the power of Christ, and let us be so prepared ourselves.

The fact that offenses must come does not excuse the one who creates the cause of stumbling. Someone is responsible for every such occasion for offense, and the woe of God is pronounced upon him.

What shall I do about the one who thus tempts me and others? Just grieve over it and look the other way? No indeed. "Rebuke him," says God's Word. Let us do it! If he does not repent, there is no occasion for forgiveness. To do so would only encourage him in his sin.

If he repents, or even says he repents, we are to forgive, not just once, but over and over again (v. 4). That's not easy for any of us, but it is possible if we, like the disciples (see v. 5), ask God to "increase our faith," and use it as Jesus directs in verse 6.

Forgiveness becomes a blessed reality when we view the offenses of our fellow men in the light of our own sins against God. We are to forgive (as our Golden Text puts it) "even as God for Christ's sake hath forgiven us."

II. Gratitude—the Almost Forgotten Christian Grace (vv. 11-19).

Nine men wonderfully healed of the dreadful disease of leprosy, and only one said, "Thank you," to Jesus, "and he was a Samaritan," an outsider or stranger. One wonders whether in our own day of professed enlightenment and culture the average of those who express their gratitude would even reach one-tenth.

"Gratitude is as scarce as friendship."

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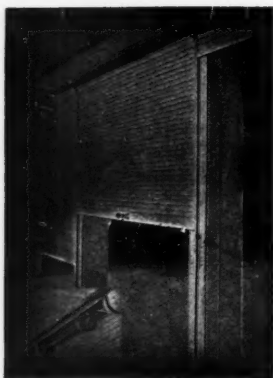
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Many there are who profess to be Chris-
tians who never offer praise to God for
the provision of their daily food, let alone
for all other temporal and spiritual bless-
ings. The kindness of friends is taken for
granted. The thoughtfulness of others is
accepted without comment.

Have you told your minister that you
appreciate his sermons and his ministry
in the community? Does your Sunday
School teacher know that you have re-
ceived help and blessing in the class?
Does the editor of this paper know that
you enjoy and appreciate this magazine?
If you do, why not encourage him by
writing him a note to tell him so?

Young people, have you ever said a
real heart-felt "thank you" to your
father or mother for all they have done
for you? Perhaps some older sister or
brother or school teacher or neighbor
would be greatly heartened by such a
word from you.

Someone may say, "I am grateful, but
I am not the type that talks about it."
One wonders whether Henry Van Dyke
was not right when he said, "A dumb
love is accepted only from the lower ani-
mals." A dog will show his thankfulness
by wagging his tail, but a man has a
tongue with which to say kind and tender
words of appreciation to both God and
man.

Most important of all, let us bear in
mind that God awaits our words of praise.
Christ valued the words of gratitude of
this man and missed them from the nine
others. When He was in Simon's home
(Luke 7:44-46), He gently rebuked His
host for failing to show him the ordinary
courtesies of the household.

Those of us who are Christians, who
are "preserved" by Him and for Him,
ought to manifest His grace in "the
beauty of holiness" (Ps. 29:2), or, as Paul
puts it, our lives should be "unto God a
sweet savor of Christ" (II Cor. 2:15).

February 23 JESUS CALLS TO PRAYER Luke 18:1-14

Golden Text: Lord, teach us to
pray.—Luke 11:1.

Imitations may be so clever as to cause
us to marvel, but to the one who knows
the real thing, they are "just imitations."
Particularly is that true in the realm of
the spiritual. Make-belief faith in God
fools only the hypocrite and those who
know as little as he does of real Christi-
anity.

Prayer is undoubtedly the greatest
privilege of the Christian, putting him
and his life in touch with the omni-
potence of God. But it must be real prayer,
not just some formal exercise which
masquerades under the name of prayer.
The two parables of our lesson contrast
prevailing prayer and powerless prayer.
We combine the two stories and draw our
lessons from them both.

I. Prevailing Prayer.

The prayer which really lays hold upon
God and brings results must be the ex-
pression of a life of prayer. It is no oc-
casional effort brought about by a great
need or a deep sorrow. We must pray.

1. Without Ceasing (v. 1).

Jesus had just been talking of the try-

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Moody Monthly

ing days which were to come (Luke 17:26-30). To stand fast for Christ in a day when almost all the influences are against such faith, a man needs real prayer or he will surely faint. Do we not live in such a day? We need to follow the admonition of Christ.

To pray constantly is not necessarily to be saying the words of prayer, but is the outreach of the life toward God, the setting of our minds on things above. That we can and may do at all times and in all places.

2. With Assurance (vv. 2-9).

If an unjust judge will respond just to escape the constant plea of a widow, we may rest assured that God, who is just and looks upon His people in loving-kindness, will not fail to respond to their plea. He says, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

3. In Humility (vv. 13, 14).

We come to God, not to demand, but to humbly plead the blood of Jesus Christ. That was what the publican did. When he said, "Lord, be merciful," he used the word "propitiated," which refers to the mercy seat on which the blood was sprinkled as a propitiation for sin (see Exod. 25:17, 18, 21; Heb. 9:5; Lev. 16:5). Such a plea brought salvation to the repentant sinner.

II. Powerless Prayer.

We use the word prayer here in the broad sense, for strictly speaking there is no such thing as prayer without power. Men call it prayer, but it accomplishes nothing because it is offered

1. In Self-sufficiency (vv. 9, 11).

Those who trust "in themselves" will naturally do what the Pharisee did; he "prayed with himself." "He had an intellectual conviction, but that does not make a contact with God. Hell is full of intellectual conviction. God? Oh, yes. But he was so occupied with himself he could not get away from himself" (Morgan).

2. With Boastful Pride (vv. 9, 11, 12).

Despising others, the Pharisee boasted of his own fine character and good works. "God resisteth the proud, but giveth grace unto the humble" (James 4:6). It is proper that a man should live uprightly, but if it only makes him self-righteous it becomes a barrier between him and God (Luke 18:14).

3. For the Sake of Publicity (v. 11, cf. v. 13).

While the publican hung his head and stood afar off to offer his prayer, the Pharisee apparently took a prominent place and spoke with a loud voice. Jesus described that kind of prayers in Matthew 6:5 as just putting on a publicity "stunt." When men had seen them pray, the transaction was finished. They had not been in touch with God at all.

The result of the two prayers is so well described by Dr. G. Campbell Morgan that we quote his words:

"Two men at prayer. One, eloquently, in phrases circling round his own personality with which he was pre-eminently pleased. The other, hating his sin, and grasping out after the infinite and tender compassion of God to operate for

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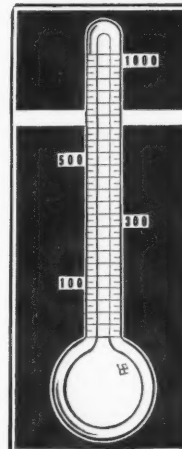
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him. And Jesus said in effect: These two men were in the temple seeking justification. The one man was justifying himself before God. The other man was not asking for justification. He was asking for mercy. The man who justified himself remained unjustified. The man who sought the compassion of God went back to his house justified."

March 2

THE AUTHORITY OF CHRIST

Luke 19:41—20:8

Golden Text: And why call ye me, Lord, Lord, and do not the things which I say?—Luke 6:46.

"By what authority doest thou these things?" The question of the scribes was a proper one, even though their spirit and purpose in asking it may have been wrong. Any man who claims to have authority over others should expect to be asked that question and be prepared to give an honest answer.

People today are asking what authority Christ has over them, and what right we have to bring the claims of Christ to bear upon their lives. We should and can give them a straightforward answer. It is found in our lesson.

We find here four attitudes toward His authority:

I. Authority Rejected (vv. 41-44).

On the previous day our Lord had made His kingly triumphant entry into the city and many had acclaimed Him (see vv. 37-40); but the city as a whole—and especially its leaders, both religious and governmental—had rejected Him.

As He came toward the city the next day and it spread out before Him in beautiful panorama, His tender heart was broken and He wept. His tears were not for Himself, but for the people who had rejected Him. We are told that the word used "for weeping here does not mean merely . . . tears" but "rather the heaving of the bosom, and the sob and cry of a soul in agony" (Morgan).

That is how He feels about you who reject His authority today, for the city of Jerusalem represented the attitude of all unbelieving humanity. He loves you, sinner, and weeps over your rejection of Him; but just as He ultimately had to reject the city because it rejected Him, He will have to condemn you in your sin if you continue to reject Him. Why do it?

II. Authority Asserted (vv. 45, 46).

The act of Jesus in cleansing the temple was very bold, for He held no position in the temple and He had no police powers. Only a man with a disordered mind or in a frenzy of anger would assume such authority if it did not belong to him. This means that Jesus acting as He did here, quietly, deliberately, and intelligently, was declaring by His deed that the One whose authority is above and back of all human authority had come to cleanse His Father's house.

It is a striking scene. Let us see in it all the gracious majesty, power and authority of the Son of God, our Saviour and Lord.

III. Authority Accepted (vv. 47, 48).

The people "were very attentive," or

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more effectively, as in the Revised Version, they "all hung upon him." How remarkable it is that "the common people heard him gladly" (Mark 12:37), while the learned leaders, both in religious and political circles, hated and rejected Him.

That situation has continued throughout the centuries. Let us not be disturbed or confused by the fact that so many "leading" men and women (thank God, not all of them, by any means) reject or question the claims of Christ. It is the very thing we ought to expect.

Young people, be not at all disturbed by that supposedly conclusive statement, "scholarship is agreed," for usually it proves to be wrong. Don't be surprised if some leading novelist, or tycoon of the business world, is not a follower of Christ.

Meet Jesus yourself and you will learn to love Him and want to serve Him. Get the balanced judgment of "the common people" who have really met the Lord, and you will find the right way—God's way.

IV. Authority Defended (20:1-8).

Humanly speaking, the priests and scribes were right when they challenged Christ. He had no official position which justified His acts and His words. But note carefully that the very fact that He, in return for their "Tell us," replied, "Tell me," indicates that the human authority which had a right to challenge other human authority had now met the One who is "the head of all principality and power." He had a supreme right to say, "Before I answer you, tell me."

We are apt to regard the answer of Jesus to their question as a skillful evasion of a difficult situation, but it was far more than that. If they had replied honestly to His question regarding John, and admitted that His authority was from heaven, Jesus would probably have said, "Then what did he say of me?" He would have reminded them of the statement of John that he was not worthy to loose the latchet of His shoes, of his prophecy of the judgment to come, of the baptism of fire (see Luke 3:16-17), of the day when John called Him "the Lamb of God, which taketh away the sin of the world" (John 1:29).

Here was proof concerning His authority, but they did not dare to ask for it because they did not want it. You too, reader, if you have questions regarding the claim of Christ to authority over your life may have a satisfying answer, but only if you honestly want it and will receive it with open mind and heart.

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



THE BELIEVER'S GARRISON Psalm 91:2

1. My Refuge—a Place of Rest.
 2. My Fortress—a Place of Defense.
 3. My God—a Person of Strength.
- Harry G. Hamilton.

THE GOOD FIGHT OF FAITH I Timothy 6:12

1. It is a Good Fight (II Tim. 4:7).
 2. It is a Great Fight (Heb. 10:32).
 3. It is a Valiant Fight (Heb. 11:34).
 4. It is a Certain Fight (I Cor. 9:26).
- Walter S. Patrick.

THE THEME OF ALL THE SCRIPTURES

Titus 2:11

1. Salvation's Price (I Cor. 6:20a).
 2. Salvation's Power (Eph. 1:14).
 3. Salvation's Purpose (I Cor. 6:20b).
- Harry G. Hamilton.

THE ENDURING JEW

Water failed to drown him—consider Moses.

Gallows failed to hang him—consider Mordecai.

Fires failed to burn him—consider the three Hebrews in the fiery furnace.

Lions failed to eat him—consider Daniel.

GOD'S CALL TO WATCH Mark 13:33-37

Things we need to watch:

1. Our Walk—"See that ye walk circumspectly" (Eph. 5:15).
2. Our Actions—"Abstain from all appearance of evil" (I Thess. 5:22).
3. Our Time—"Redeeming the time because the days are evil" (Eph. 5:16).
4. Our Conversation—"Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27).
5. Our Habits—"And be not conformed to this world: but be ye transformed" (Rom. 12:2).

—H. M. Mael.

PAUL'S EMPHASIS OF SEVEN GREAT BIBLE TRUTHS TO THE ATHENIANS

1. Creation (v. 24).
2. Predestination (v. 26).
3. Salvation (v. 27).
4. Repentance (v. 30).
5. Judgment (v. 31).
6. Assurance (v. 31).
7. Resurrection (v. 32).

—Ellery Gilbert Aldridge.

CONTENDING FOR THE FAITH

A Study in Jude

1. Salutation (vv. 1, 2).
2. Exhortation (vv. 3, 4).
3. Recollection (vv. 5-7).
4. Description (vv. 8-13).
5. Prediction (vv. 14-19).
6. Instruction (vv. 20-23).
7. Benediction (vv. 24, 25).

—J. Allen Blair.

THE WORLD

1. Evil (Gal. 1:4).
2. Condemned (John 3:18, 19).
3. Perishing (John 3:16).
4. Deceived (Rev. 20:3).
5. Blinded (II Cor. 4:4).
6. Passing (I John 2:17).
7. Overcome (I John 5:4, 5).
8. Wicked (I John 5:19).

—N. H. Camp.

THE LAW OF EVANGELISM

Psalm 126:5, 6

1. Activity—"He that goeth forth."
2. Passion for lost souls—"They that sow in tears."
3. Preaching of the Word—"Bearing precious seed."
4. Results—"Shall doubtless come again with rejoicing, bringing his sheaves with him."

—J. A. Howard.

"GREAT SALVATION"

Hebrews 2:3

1. Great, because of the great love that provided it (John 3:16; I John 4:9, 10).
2. Great, because of the great price paid for it (I Pet. 1:18, 19).
3. Great, because of the great transformation wrought by it (II Cor. 5:17; Acts 9:1-25).
4. Great, because of the great multitude redeemed by it (Luke 2:10; Rom. 1:16; Rev. 5:9).
5. Great, because of the great blessings included in it (Rom. 8:32; Eph. 1:3; 3:8; 2:7).—F. C. H. Dreyer

FAITH'S PLEAS IN PRAYER

Eight "fors" in Psalm 86

1. The soul's need—"For I am poor."
2. Covenant relationship—"For I am holy."
3. Constant communion—"For I cry daily."
4. Hearty prayer—"For unto thee do I lift up," etc.
5. God's character—"For thou art good."
6. Full assurance—"For thou wilt answer."
7. God's power—"For thou art great."
8. Past favors—"For great is thy mercy toward me."—A. C. P. Coote

"ONE THING"

1. Lacking—Conversion (Mark 10:21).
2. Needful—Learning (Luke 10:42).
3. To Know—Assurance (John 9:25).
4. To Do—Progress (Phil 3:13).
5. To Remember—His Second Coming (II Pet. 3:8).

—George Weppeler.

AN OUTLINE STUDY OF PSALM 23

(A play on the prepositions)

With me—God (v. 1).
Beneath me—Green pastures (v. 2).
Beside me—Still waters (v. 2).
Around me—Mine enemies (v. 5).
After me—Goodness and mercy (v. 6).
Beyond me—The house of God forever (v. 6).—Charles Inglis.

A WORKING CHURCH

And when the second month was come, the people gathered themselves together . . . Ezra 3:1-4.

Introduction: Model for a working church in the returned Hebrews' rebuilding the temple and the city walls.

1. *All at work.* "The people gathered themselves together." "The people had a mind to work" (Neh. 4:6).

2. *All working in unison.* "As one man." A massed force is a winning force.

3. *All working obediently.* "As it is written in the law." Christian activity not a sentiment but a duty. "To the law and the testimony."

4. *All working unceasingly.* "As the duty of every day required." The daily performance of Christian duty leaves no arrears.—Willis S. Hinman

THE INDISPENSABLE MAN

John 14:6; Revelation 21:5

I. Christ Claimed to Be Indispensable.

1. "No man cometh . . . but by me" (John 14:6)
2. "I am the light of the world" (John 8:12)

II. Christ Indispensable in Our Approach to God.

1. "No man cometh unto the Father but by me" (John 14:6)
2. "None other name . . . whereby we must be saved" (Acts 4:12)

III. Christ Indispensable as the Life.

1. "I am . . . the life" (John 14:6)
2. "I am the resurrection and the life" (John 11:25)

IV. Christ Indispensable for a New World.

1. "Behold, I make all things new" (Rev. 21:5)
2. "Behold, a king shall reign in righteousness" (Isa. 32:1)—Herbert J. Bryce.

CHILDLIKENESS

And become as little children—Matt. 18:3.
Jesus saw elements in child life and nature that are necessary for the Christian life.

1. The child is *unaffected*—guileless. Man finds his true self in God.
2. *Has absolute faith in the parent.* No ill can befall while in parent's care. The parent is his ideal. Strives to be like him.
3. The healthful child is *growing*—becoming stronger every way.
4. *He is never idle.* Will attempt anything for parent. Inactivity bespeaks disease.
5. *He is loving and sympathetic.* Tries to soothe another's sorrow.
6. *He has a tender conscience.* Wrong must be righted before he is happy.

SUGGESTIONS ON GIVING

Let us measure our duty in giving. What shall be the measuring rod?

1. Your Capacity—"She hath done what she could."
2. Opportunity—"As ye have opportunity, do good unto all men."
3. Your Convictions—"That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The Necessities of Others—"If a brother or a sister be naked, or destitute of daily food," etc.
5. The Providence of God—"Let every man lay by him in store as God has prospered him."
6. Symmetry of Character—"Abound in this grace also."
7. Your Own Happiness—"It is more blessed to give them to receive."
8. God's Glory—"Honor God with your substance."—*The Watchman*.

IMPORTANT FIVE-WORD SCRIPTURE QUOTATIONS

Suggesting Sermon Texts

- "Prepare to meet thy God" (Amos 4:12).
"Acquaint now thyself with him" (Job 22:21).
"Behold the Lamb of God" (John 1:29, 36).
"Christ died for the ungodly" (Rom. 5:6).
"Christ died for our sins" (I Cor. 15:3).
"Ye must be born again" (John 3:7).
"What think ye of Christ?" (Matt. 22:42).
"Seek, and ye shall find" (Matt. 7:7).
"By grace ye are saved" (Eph. 2:5).
"Now is the accepted time" (II Cor. 6:2).
"Boast not thyself of tomorrow" (Prov. 27:1).
"I am crucified with Christ" (Gal. 2:20).
"I will give you rest" (Matt. 11:28).
"Peace I leave with you" (John 14:27).
"Let us love one another" (I John 4:7).
"Be thou faithful unto death" (Rev. 2:10).
"Every eye shall see him" (Rev. 1:7).
"And, behold, I come quickly" (Rev. 22:12).
"Therefore be ye also ready" (Matt. 24:44).

February, 1941

ILLUSTRATIONS OF FAITH, IN HEBREWS 11

- The Wisdom of Faith (vv. 1, 2).
The Worship of Faith (v. 4).
The Witness of Faith (v. 5).
The Work of Faith (v. 7).
The Walk of Faith (v. 8).
The Waiting of Faith (v. 9).
The Willingness of Faith (v. 11).
The Watching of Faith (vv. 13-16).—
W. H. Griffith-Thomas

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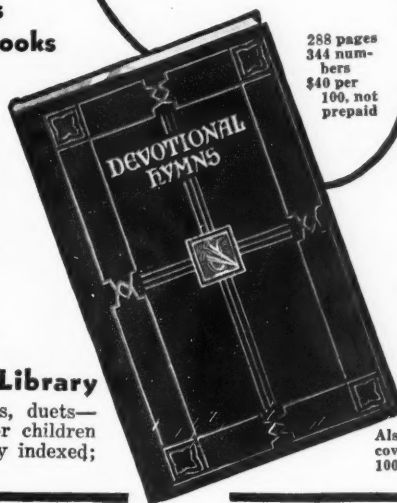
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Was he ever ready
With a word of good cheer,
To bring back a smile,
To lament a tear?

—Missouri News.

MARY AT THE FEET OF JESUS

1. She waited there (Luke 10:38-42).
2. She worshiped there (John 11:32).
3. She worked there (John 12:3).

—Harry G. Hamilton.

PRAYER PLACES

By his camel, Abraham's servant prayed (Gen. 24:11-13).

In a field, Isaac prayed (Gen. 24:63).

By a brook, Jacob prayed (Gen. 32:22-24).

Lying in a dungeon, Jeremiah prayed (Lam. 3:55).

Encompassed by lions, Daniel prayed (Dan. 6).

Covered by a fig tree, Nathanael prayed (John 1:48).

Lodging in a cave, David prayed (II Sam. 23:17).

On a housetop, Peter prayed (Acts 10:9).

Standing before a king, Nehemiah prayed (Neh. 2:4).

Even in a fish, Jonah prayed (Jonah 2:1).

Turning his face to the wall, Hezekiah prayed (Isa. 37:2).

Solitary on a mountain, Jesus prayed (Luke 6:12).—*Homiletic Review*.

A BRIEF OUTLINE OF THE PARABLE OF THE PRODIGAL SON

Two journeys—Out and in.

Two resolves—To go; to come.

Two abodes—Home; the far country.

Two requests—"Give me"; "Forgive me."

Two beginnings—To be in want; to begin to be merry.

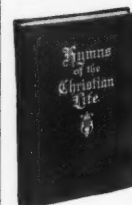
He took all. He lost all.

He came to himself. He came to his father.

Isolation, and no one gave. Compassion, and a feast made for him.

In dealing with a repentant soul, let us learn a lesson from this favorite illustration, namely, that prayer is not necessary in order to obtain forgiveness. The wanderer had prepared a short simple prayer, "Make me as one of thy hired servants," but he was not able to utter that prayer, for the father's welcome and "his kissing him much" prevented its expression. So God has everything to give through Christ.—George Soltan.

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I. The Cause:

1. Misrepresentations of believers.
2. Misunderstandings of unbelievers.
3. Conceit.
4. Sin.
5. Resisting the Holy Spirit.

II. The Consequence:

1. Sin.
2. Anarchy.
3. Wretchedness and despair.
4. Suicide.
5. Hopeless grave.
6. Hopeless eternity.

III. The Cure:

1. Holy living of Christians.
2. A will surrendered to God.
3. The study of the Bible.—R. A. Torrey.

A SCRIPTURAL STANDARD OF EXCELLENCE

Colossians 3:1—4:6

1. Seek those things which are above.
2. Set your affection on things above.
3. Mortify . . . your members.
4. Having put off the old man, put off all these: anger, wrath, malice, blasphemy, filthy communication, lying.
5. Having put on the new man . . . put on therefore . . . bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearance, forgiveness, and love.
6. Let the peace of God rule in your hearts.
7. Be ye thankful.
8. Let the word of Christ dwell in you richly.
9. Teaching and admonishing one another in psalms and hymns and spiritual songs.
10. Whatsoever ye do . . . do all in the name of the Lord Jesus.
11. Giving thanks to God . . . by Jesus Christ.
12. Wives, submit yourselves unto your own husbands.
13. Husbands, love your wives, and be not bitter against them.
14. Children, obey your parents.
15. Fathers, provoke not your children to anger.
16. Servants, obey in all things your masters according to the flesh.
17. Whatsoever ye do, do it heartily, as to the Lord.
18. Masters, give . . . your servants that which is just and equal.
19. Continue in prayer, with watching and thanksgiving.
20. Walk in wisdom . . . redeeming the time.
21. Let your speech be always with grace, seasoned with salt.

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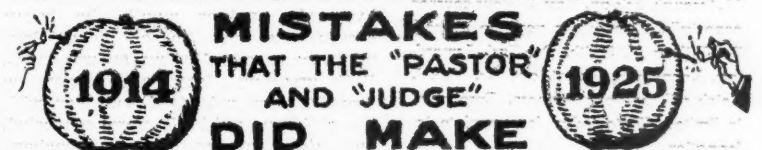
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TWO QUESTIONS THAT BAFFLE UNBELIEVERS

"DUSTY AND DEITY." By such simple illustrations as above, are theories of unbelievers discredited. This book shows that only a miracle-working God could be the author of the marvels of plants and animals. Has many sketches and illustrations. Book review in S.S. Times, Dec. 7, says: "The wonders of God's creation are revealed in an unforgettable way, and the falsity, even absurdity, of some of the positions of the evolution theory are pointed out. Facts, and more facts,—startling, amazing, amusing,—are piled up with astounding impressiveness, and the inferences drawn by this clear thinker and rare humorist are much more convincing than any amount of abstract argument. Young people and students particularly will find keen enjoyment in the nature study, bits of science, delicious humor, and perfect but kindly satire. The book, like others by Dr. Shadduck, ought to be distributed by the million."



"MISTAKES GOD DID NOT MAKE." Above illustration is one of many that prove our universe is so delicately adjusted in a hundred combinations that a mistake of one-tenth of 1%, up to 5%, would make earth life impossible. The S.S. Times says of it: "It is just the sort of material that Christians should put into the hands of young people to strengthen their faith, and distribute among those who have doubts concerning the Word of God."

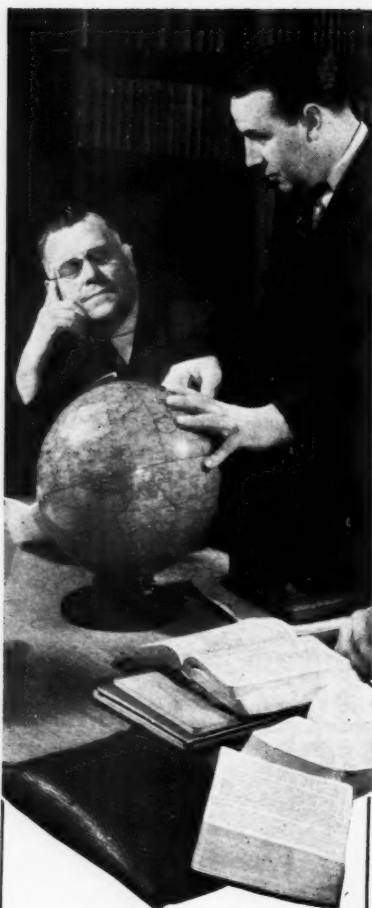


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A Victorious Exit

(Continued from page 339)

brating their victory, they honored their god Dagon, and Samson was set between the pillars of the house to make sport before their eyes.

THEN SAMSON CALLED upon the Lord. What a prayer he offered! If only he had prayed more like this before! He prayed, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judg. 16:28). Here was a prayer in a prayer. It was a groan with an unutterable longing that was stronger than the desire for life. God heard, God answered, God strengthened Samson and granted to him the desire of his heart.

Samson took hold of the two middle pillars on which the house stood, "and he bowed himself with all his might." Groaning, straining, trembling, heaving, his head swaying back and forth, his long hair flowing, he lifted the pillars up and pulled them out and the house fell. The lords, each of whom had offered eleven hundred pieces of silver to Delilah, the three thousand on the roof, and many thousands inside, were killed. Samson died with the Philistines to accomplish that which he should have accomplished in life. His last earnest plea to God was, "Let me die with the Philistines." Though he died with them, he died not as one of them. The Lord granted this man a victorious exit, and he passed out of life a mighty hero of faith. It pleased the Spirit to call attention to his faith some eleven hundred years later in the honor roll of heroes (Heb. 11:32).

Many people who have come short in fulfilling God's purpose in their lives should earnestly call upon the Lord for help, putting forth a tremendous effort to yet fulfill that purpose and accomplish what God wants done. Thus they may come to their end with joy, victory, and success. Let them call on the Lord for divine wisdom and endowment for this accomplishment.

AN EVANGELIST ONCE RELATED the following incident concerning his own father, who was a Christian man of ordinary ability. When his health began to fail and the physician said he could live only another month, he began earnestly to pray that all his children might be saved. His burden was great. With groanings, tears, and prayers he prevailed first with God and then with his children, until all were converted, and later three sons became preachers.

After this man's family was saved, he became concerned for his neighbors. He announced a gospel meeting to be held in his home, and for ten days the exercise of his concern was so great that more than thirty people were converted.

Let my younger readers be faithful through life, and when the end comes there will be no shortcomings or defeat. Those who are older and have not yet fulfilled God's purpose for their lives,

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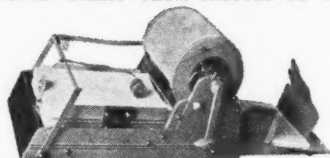
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take courage, call upon God, repent if necessary, and by the help of the Lord put forth a holy effort in some manner to finish their work. Then they, too, may have a victorious exit in life, and pass into the presence of the Lord to hear His words of approval and to reap a reward.



The Vine in the Parting Message

(Continued from page 342)

could be accomplished only by keeping His commandments, even as He kept His Father's commandments and abode in His love. Furthermore, these homely, practical exhortations were given to that group of eleven silent, awe-stricken disciples in order that their Lord's joy might remain in them and that their joy might be full. Lest there be any doubt as to what was involved in the word "commandments," He brought it down to one simple commandment. He said, "This is my commandment, That ye love one another, as I have loved you," adding, "Greater love hath no man than this, that a man lay down his life for his friend."

Even non-Christian people are aware that here is a commandment of our Lord that has been discarded by the average professing Christian. It was said of the early Christians, that the thing which impressed the outsider was the deep love they manifested for each other. Some Christians think their devotion to the Lord is evidenced by "battling" with their fellow Christians, and usually on some minor subject. Others appear to think that our Lord has given the commandment to gossip about their fellow believers. But our Lord said, "This is my commandment, That ye love one another." And note the plane upon which He placed it—"as I have loved you." Did our Lord ever gossip about a disciple? If we have done so we have violated His commandment. Our Lord said the love should be even to the extent that one is willing to lay down his life for his friend, and He added that the disciple who reached that place would become His friend.

If we want to be a friend of God as well as a child of God it is necessary that we meet this simple, yet humanly impossible, commandment of our Lord Jesus. Remember our Lord said, "Without me ye can do nothing," while the apostle Paul said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The only way for believers in Christ to manifest His love and to be His friends is to allow Him to live His life in them. To abide in Christ—that is Christian living. It is a wonderful life. It is a throbbing, vital, real experience, and it invariably is reproduced in others. To have power with men requires that one have power with God. To have power with God requires that the believer abide in Christ. When one abides in Christ, his life will be full. This is the experience our Lord desires for every believer.

GODSPEED

To Outgoing

MISSIONARIES



The Rev. Arthur E. and Mrs. Glass and their two children are returning to their mission field in Argentina on January 11th.

The Hebrew Christian Alliance of America invites all Christian people interested in the evangelization of the Jews to pray with us for the safe return of our missionaries to their field.

*"Friends, and home, and all forsaking,
 Lord, they go at Thy command,
 As their stay Thy promise taking,
 While they traverse sea and land:
 O be with them;
 Lead them safely by the hand."*

We have been labouring in Buenos Aires only five years, and already a Hebrew Christian Church has been organized, and many Jews have been brought to a saving knowledge of Jesus Christ.

Friends wishing to share with us in this Gospel ministry, please communicate with the

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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the Moody MONTHLY office.—Editors.

NS

MOON-HOUGHTON MEETINGS*

By Albert G. Johnson

Not since the attraction of the "Billy" Sunday campaign in Portland several years ago have so many people assembled in religious gatherings of a protracted nature, as during the recent Moon-Houghton meetings.

Night after night the Portland Civic Auditorium was a center of attraction, and before the closing night the building was filled and overflowing. Long before the service began on the last evening every available seat was taken, and actually hundreds were unable to gain admittance. The auditorium holds 4,700 by actual seat count.

Mr. Moon's ministry is unique, and admirably adapted to a powerful appeal in this scientific day. Each evening Mr. Moon won his audience from the start, and held them in rapt attention with his electrical devices and his demonstrations with sound and color, definitely illustrating biblical and spiritual truth. With a powerful appeal he pressed the claims of Christ, and proclaimed the sufficiency and authority of the written Word.

One striking thing about these meetings was their attraction to nonchurch-going people. Another striking thing was their attraction to youth. Hundreds of the young people of our schools and colleges flocked into the meetings. Their attendance was stimulated by the appearance of Mr. Moon in some of the high schools of the city during the week, at which time he demonstrated some of his equipment. The school authorities were unusually responsive to the suggestions of his appearance, and he received more invitations than he could accept. In some instances, they arranged extension of time.

Mr. Moon's technique seems to be to create interest through educational entertainment, with a view to establishing thoughtful and studious attention to the claims of the Bible as it relates to truths which have a bearing on scientific matters, with one clear purpose, namely, to show that there is no inconsistency be-

*Other participants were C. B. Nordland, representing the Institute Extension Department, and Lee Sundstrom, Mr. Moon's assistant. Other northwestern cities to have these meetings were, Tacoma, Bellingham, Everett, Seattle, Aberdeen and Salem.



Crowds, similar to the one shown in this Easter service of Hinson Memorial Baptist Church, attended the Moon-Houghton meetings in November.

tween the known facts of science and the divine revelation. The value of such an emphasis is of tremendous importance, and especially so before our modern youth, who are continually confronted with a pseudo science and subtle unbelief, designed to discredit the Scriptures of truth, and exalt the erroneous learning of men. The tables were turned in the Portland meetings, as testified thereto by our youth. We shall never be able to appraise fully the far-reaching value of Mr. Moon's unique ministry in this respect.

The final appeal, upon the accumulative value of the preceding nights, was reached on the last night of the meetings, when Mr. Moon illustrated the necessity of the new birth. This was the night when in the course of his appeal

a million volts of electricity passed through his body, discharging through his fingertips. No evangelist ever showed more clearly the necessity of the new birth than did he.

A strange silence fell over the great audience; God's people were praying; all over the great hall people stood and individually declared their acceptance of Jesus Christ as personal Saviour. It was a thrilling experience! Scores of people, representing a variety of ages, came forward and met with workers at the rear of the stage. All are being contacted with a view to anchoring them in churches of spiritual helpfulness.

Perhaps never before has Portland had such a biblical and spiritual consciousness. A number of our city officials expressed appreciation for the meetings, adding their testimony to the moral and spiritual value, especially for the youth. Sympathetic pastors and churches were loud in their acclaim of the value of the meetings.

Though the Moon demonstrations were the chief attraction of the evenings, each afternoon at three o'clock Dr. Will H. Houghton delivered a Bible study lecture in the Hinson Memorial Baptist Church to an appreciative and responsive congregation, also preaching two powerful sermons on the opening Sunday of the campaign.

★

Officials of the Olivet Presbyterian Church of Evansville, Ind., called Guy

Moody Monthly

Mr. Moon will tour the Middle West and the East (D. V.) next fall. The places so far agreed upon are:

Colorado Springs, Colo.; Youth Rally, the Institute, Chicago; Detroit, Mich.; Pittsburgh, Pa.; Philadelphia, Pa.; Richmond, Va.; Atlanta, Ga.; Nashville, Tenn.; Memphis, Tenn.; Dallas, Tex.; Houston, Tex.; San Antonio, Tex.; El Paso, Tex.; Tucson, Ariz.

W. Green for a return meeting, which convened from Nov. 27 to Dec. 8. Attendance was large, and a fine class of additions to the church was received on the last Sunday morning. Mr. Green's memory Bible recitals attracted capacity crowds on Saturday nights. Numerous delegations from neighboring towns attended the services. Mr. Green led a union meeting in Drexel, Mo., for two weeks in December with the Methodist, Nazarene, Presbyterian, Christian and Baptist churches co-operating. Despite unfavorable weather conditions, the attendance was large and interest high throughout the campaign.

During the last two weeks of November and the first two weeks of December Hyman Appelman conducted a campaign in the Queensborough Baptist Church, Shreveport, La. There were 210 additions, 140 for baptism. In the Rosen Heights Baptist Church, Fort Worth, Tex., there were 138 additions. The pastors of Shreveport have asked Mr. Appelman to lead a four week city-wide crusade in September and October of this year. In the Bartlesville, Okla., meeting reported last month, there were 120 additions, 86 by baptism.

Souls began to come to the Lord from the third night of the Edward Vander-Jagt meetings in the United Brethren Church, Olney, Ill., of which Paul Milhouse is pastor. Many accepted Christ and several dedicated their lives to Him. In the campaign in the Baptist Church, West Highland, Mich., the Word was received with great blessing. Ralph J. Karney is the pastor.

"The Lord gave us a gracious meeting in which many adults as well as young people were won for Christ," writes Mr. and Mrs. C. Weston Sanders, in reporting their meeting in the First Evangelical Church, Peru, Ind. On Nov. 25 the Sanders began a two week series in the South Seventh Street Baptist Church, Springfield, Ill. The services were blessed in the salvation of a number of souls. During December, Mr. Sanders supplied the pulpit of Dr. L. C. Taylor at the Baptist Church, Clinton, Ill., where he conducted a successful meeting recently.

On New Year's eve Joseph S. Otteson began a campaign in the Edgewater Baptist Church, Chicago, Ill., where Howard Hermansen is pastor. After the series, Mr. Otteson went to Denver, Colo., for a campaign with Victor Nyquist, stopping for a second series with A. M. Landerdahl in Fort Dodge, Iowa. He will be platform director and song leader at the Gull Lake Bible Conference this summer.

Mr. and Mrs. O. W. Stucky closed their year's work with a two week campaign in the Second Baptist Church of Peoria, Ill. During the year they conducted 334 services in five different states in which 604 definitely confessed Christ as their personal Saviour.

More than forty people bowed at the altar in prayer in the series led by Sylvester Sanford in the United Brethren Church, Lapel, Ind., of which Floyd Erelly is pastor. Other churches of the town co-operated in the meeting and received members. Children's meetings were held with evident blessing. A series which

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Sample Outline

Text—Psa. 16:11

"Thou wilt show me the path of life."
Subject—The Journey of Life.
The Pictorial Outline Method.

- I The Guide—"Thou"—Jesus Christ
 - a. Qualification—wise, kind, etc.
 - b. Experience—been over the road.
 - c. Interest—He died for me.
- II The Traveler—"me"
 - a. Must take the journey.
 - b. Have not had experience.
 - c. Need just such a guide.
- III The Road—"path"
 - a. One of many.
 - b. Is a narrow road.
 - c. Not many going this way.
- IV The Destination—"life"
 - a. Contrast with death.
 - b. A delightful anticipation.
 - c. A glorious consummation.

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stirred the entire community was held Dec. 10-22 in the Second Methodist Church, Palestine, Ill., of which Kepo Angle is pastor. Delegations from nearby churches made the Sunday afternoon service the largest in the history of the church. Many came to the altar in prayer and consecration.

A two week series was conducted by Charles E. Boren in the Anthony Baptist Church, Williamsport, Pa., where Clyde E. Weigle is pastor. A spirit of unity and fellowship among the pastors and people of neighboring churches resulted in a blessing for the community. There was a spiritual awakening witnessed among God's people as many reconciled their lives to the Lord. A number of conversions were recorded.

H. Evan McKinley, of the McKinley Musical Messengers, writes that they conducted 18 campaigns during the year just closed. In their services Mr. McKinley has emphasized the importance of Bible reading, which has resulted in testimony of great blessing by many.

Mr. and Mrs. Bill Hadley are working in the cotton camps of Arizona under the auspices of the American Sunday School Union. They are serving the Goree and government camps 21 miles from Elroy, half way between Tucson and Phoenix. They conduct five services on Sunday. The weekdays are spent in visiting the camps, doing personal work, distributing tracts, conducting midweek meetings and Bible classes. They are using the feltograph with much success in their children's meetings.

The church clerk, Will Prentiss of the First Baptist Church, Lake Charles, La., writes of the expressions of regret that accompany the departure of the pastor. Dr. Harry McCormick Lintz, for the evangelistic field. He enumerates the accomplishments of the church and pastor in the brief period of three years—a church debt of \$7,000 cancelled; a building fund started; the present building and grounds improved; an increase of 800 in membership; capacity crowds at practically every preaching service, and best of all an every Sunday revival. The church now leads in church attendance in southwest Louisiana.

NOTES OF THE EXTENSION DEPARTMENT OF MOODY BIBLE INSTITUTE

Dr. Carl Armerding held a Bible conference, Dec. 1-8, in the City Rescue Mission, Dayton, Ohio, Peter Quartel, superintendent, and from Dec. 10-15, addressed special meetings in the City Rescue Mission, Elmira, N. Y., Miss C. D. Graves, superintendent. There were professed conversions in each place.

Dr. Henry Ostrom, Dec. 1-3, addressed afternoon and evening services in the First Baptist Church, Eldora, Iowa, and Dec. 4-6, in the First Baptist Church, Spencer, Iowa. Dec. 8-15, he held his eighth annual Bible conference in the First United Presbyterian Church, Toledo, Ohio, G. G. Latal, pastor.

W. Douglas Roe and Douglas Fisher held a series of evangelistic meetings, Dec. 3-15, in the Ganson Street Baptist Church, Jackson, Mich. There were 44 who professed conversion. Word comes from Carey R. Moser, pastor of the First

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Baptist Church, Decatur, Ind., that a "glorious good news service" was conducted in his church by Douglas Roe and Douglas Fisher, Nov. 20-Dec. 1. Large crowds attended; 16 were saved and 6 reclaimed. Mr. Moser writes that every department of the church gives evidence of new life, especially the midweek prayer hour.

M. A. Darroch, on Dec. 1, filled the pulpit of the Garfield Avenue Baptist Church, Milwaukee, Wis. Dec. 8, he was guest preacher in the Nottingham Baptist Church, Cleveland, Ohio, addressing the "Youth Church of the Air" radio program Sunday morning and the "Youth Church of the Air" Rally in the First Christian Church, Sunday afternoon. The following three evenings, Dec. 2-4, he addressed alumni rallies in First Baptist Church, Gallipolis, Ohio, George Sagen, pastor; Riverside Baptist Church, Buffalo, N.Y., H. O. Olney, pastor; Glenwood United Brethren in Christ Church, Erie, Pa., O. E. Schafer, pastor.

FUTURE ENGAGEMENTS

Gerald E. Bonney, "The Bonney Workers"—Jan. 26-Feb. 9, Iola, Kan.

Charles E. Boren—Feb. 2-14, Gaylord, Mich.

John Carrara—Jan. 26-Feb. 9, Three Rivers, Mich.; Feb. 16-28, Rochester, N.Y.; Mar. 2-16, New Castle, Pa.; Mar. 23-Apr. 13, Wichita, Kan.

Jubilate Trio—Jan. 27-Feb. 9, Three Rivers, Mich.; Feb. 10-23, Greenville, Mich.

Robert J. Kees—Jan. 5-31, Lennon, Mich.; Feb. 2-16, Detroit, Mich.; Feb. 17-23, Tekonsha, Mich.; Feb. 24-Mar. 9, Rockford, Mich.; Mar. 10-23, Horton, Iowa.

Oscar Lowry—Jan. 5-Feb. 9, Portland, Ore.

Joseph S. Otteson—Jan. 19-Feb. 1, Denver, Colo.; Feb. 2-15, Fort Dodge, Iowa; Feb. 16-Mar. 1, Grandville, Mich.

Albert Peterson—Feb. 2-16, Williamsport, Pa.; Feb. 17-Mar. 2, Milton, Pa.

L. C. Robie—January, Pleasant View (Blanchard), Mich.; February, Syracuse, N.Y.

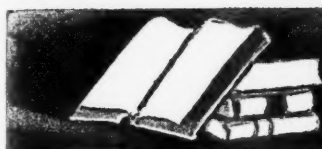
B. M. Rollins—Feb. 12-Mar. 2, Colfax, Ind.; Mar. 17-30, Grand Rapids, Mich.; Mar. 31-Apr. 13, Beaverton, Mich.

Sylvester Sanford—Jan. 20-Feb. 2, Newark, Ohio; Feb. 3-16, Bluford, Ill.; Feb. 17-Mar. 2, Verona, Ohio; Mar. 31-Apr. 13, Olin, Iowa.

Gipsy Smith, Jr.—Jan. 26-Feb. 9, Charleston, S.C.; Feb. 16-Mar. 2, Gaffney, S.C.; Mar. 9-23, Huntsville, Ala.; Mar. 30-Apr. 13, Asheville, N.C.; Apr. 20-May 4, Salisbury, N.C.

O. W. Stucky—Jan. 19-Feb. 2, Kokomo, Ind.; Feb. 9-23, Columbus, Ohio; Feb. 25-Mar. 23, Shelby, Ohio; Mar. 30-Apr. 13, Danville, W. Va.

Anthony Zeoli—Jan. 27-Feb. 3, Kalamazoo, Mich.; Feb. 9-23, Philadelphia, Pa.; Feb. 25-27, Allentown, Pa.; Mar. 2-9, Evansville, Ind.; Mar. 10-16, Chicago, Ill.



Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 943 North Wells Street, Chicago.

Do Not Sin Against the Cross, by S. J. Reid, D.D.

This is an unusual title for an unusual book by a beloved pastor who has already enriched us by his book on *The Seven Windows*. We have in this new book fifteen chapters, each dealing with some aspect of the significance of the Cross of Christ. The reviewer finds freshness and brightness on every page. The book simply bristles with suggestive seed-thoughts, which will stimulate further research in the mind of the thoughtful reader. We give a sample: "Calvary is older than Eden and the plan of redemption precedes the fact of creation . . . The Cross was the revelation in time of the eternal thought of the Father. We rejoice in the historicity of Jesus, but His history is not confined to the three short human years of ministry." May the book find many readers.

150 pages. $5\frac{1}{4} \times 7\frac{3}{4}$ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. M.I.R.

More Power to the Church, by David M. Dawson.

The author of these few brief chapters asks a vital question in his subtitle, "Have We Forgotten the Holy Spirit?" and then writes with such clearness and force on the need of the Holy Spirit in the Church and church activities, that one is compelled to agree that in a great many instances the answer must be given affirmatively. This little book should be a call to a greater laying hold of the Spirit of God, both in individual and in church life. His book is indeed a timely plea and should receive a wide reading.

76 pages. $5\frac{1}{4} \times 7\frac{3}{4}$ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

Day by Day with Jesus, by Walter A. Maier, D.D.

This Christian devotional calendar by one who has secured outstanding recognition for his coast-to-coast radio messages will be of special interest to the thousands who have heard his messages and read his books. The plan inaugurated last year for the daily family worship has been continued. First of all, there is the daily Bible reading, the Scripture passages being selected to cover every chapter of the Bible in a period of three years. The evening Scripture passages are chosen in accordance with the season of the Church year. The Scripture text and meditation follow the Scripture lesson, and on the back there is a suggested prayer, hymn, and thought for the day. No devotional calendar of recent years has attempted to offer such a complete program for family worship or provide as much material for its conduct.

365 pages. $3\frac{3}{4} \times 5\frac{1}{2}$ inches. Ernst Kaufmann, Inc., New York. 60 cents. C.H.B.

Gospel Melodies, I and II Combined, compiled and edited by George S. Schuler and William M. Runyan.

These names are a guarantee to those who like tuneful, melodic music and words with a definite Christian message. Many of the songs in this collection have been found excellent for radio broadcasting. Twenty-eight different numbers are included, many of them not published in any other songbook. Choirs, smaller church groups, as well as soloists, can use these selections to brighten up many a young people's meeting and evening service.

28 pages. $5\frac{1}{2} \times 8\frac{1}{2}$ inches. Schuler and Runyan, 826 N. LaSalle St., Chicago. 20 cents. R.E.S.

Things That Differ, by W. H. Rogers, D.D.

The author of this little volume has rendered an invaluable service to all who would come to a true and full knowledge of the Scriptures. It is not "another book on prophecy," but, as the author declares, it "has been written to assist the reader to understand clearly the whole of God's prophetic word."

It is divided into two main parts: Essential Principles and Biblical Discriminations. The first part discusses such principles as Correct Division, Condensation, Omission, Analogy, Double Reference, etc. The second part includes such discriminations as the Covenants, Mysteries, Dispensations, Personal Experience, Eschatology, Prophecies.

In this little book are condensed the convictions and fruits of years of study and devotion. The reader will find it a storehouse of things old and new, a concentrated course of Bible study, a mine of homiletic material. It is heartily recommended.

70 pages. $5\frac{1}{2} \times 8\frac{1}{4}$ inches. Loizeaux Brothers, New York. Cloth, \$1.00; paper, 60 cents. N.J.S.

Sacred Sites in the Lands of the Bible, by Barbara M. Bowen.

This is the fourth of a series of four books on Bible lands by Mrs. Bowen. Back of it is her extensive travel in the East, during which she made good use of her opportunity of exploring out-of-the-way places, and of coming into intimate contact with the dwellers of the land. As a literary product, it is inseparable from the charm of the author's personal qualities, so alive in sympathy with the people in their every walk of life. In this venture, she presents the rather less familiar scenes, thus investing her present effort with fresh interest. Here, as in her other books, readers will find new light on biblical passages often misunderstood by the Occidental mind.

112 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. J.R.R.

Why We Choose Christ, by Clyde W. Meadows, S.T.M., D.D.

A book of twelve sermons that were first delivered from pulpit to congregation, and then over the radio. These messages are biblical and Christ-centered, and will prove helpful and inspirational to those who read them as they did to those who heard them from the voice of the preacher.

136 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. \$1.00. E.S.M.

Why Do the Godly Suffer? by Archer E. Anderson.

A very brief message answering the question, "Why do the godly suffer?" Not for punitive purposes, but to perfect holiness, to increase fruitfulness, and to deepen fellowship is the answer of the writer.

14 pages. $5\frac{1}{4} \times 7\frac{3}{4}$ inches. Zondervan Publishing House, Grand Rapids. 15 cents. E.S.M.

What's Wrong with the Dance, by John R. Rice.

Here we have a strong, fearless, and gripping message, one that is sorely needed these days. Every mother and father, every young man and young woman ought to hear or read this sermon. The reviewer, however, in due fairness to both the reader and the author of this little book, must express his sincere regret that the sermon was not carefully edited and revised as to style and diction before publication. If

such were done, it surely would meet a wider and more welcome acceptance.

44 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. Zondervan Publishing House, Grand Rapids. 25 cents. E.S.M.

God's New Creation, by William Sheldon Bowden.

The character of the book is clearly indicated by the secondary title, "Sermons for Special Occasions." These sermons were manifestly delivered by a pastor who has a real pastor's heart, touched by the needs of the unsaved. The outlines are clear and to the point, supported throughout by liberal quotations of Scripture, as well as by occasional illustrations of real value. Its devotional and evangelistic nature is shown by the inclusion of three sermons on John 3:16.

176 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. Light and Hope Publications, Berne, Ind. \$1.00. L.O.L.

What About Heaven? by W. Graham Scroggie, D.D.

An appreciation by Dr. Charles Brown correctly sums up the quality of this latest work by Dr. Scroggie. He says: "This is a full and exhaustive study of the life of the believer after death; a book which one will read with reverence, because it is the outcome and consecration of the great bereavement and sorrow through which the author is passing. While called a meditation, it is more than that. It is a great argument from history and Scripture and experience in proof of the life beyond, the reality and nature of it. Not only does the heart of the writer speak from its depths, but the intellect and reason also. It is evident that he has written with his whole heart and mind, and he summons us to consider deeply and earnestly the life which is to come."

138 pages. $5\frac{1}{2} \times 7\frac{3}{4}$ inches. Pickering & Inglis, London. \$1.50. J.R.R.

Tests and Triumphs of Armenians, by Jensine Oerts Peters.

Here is an unusual book. It is at once the story of an intrepid missionary, and also a drawing aside of the curtain from one of the most distractingly terrible chapters in human history. A refined daughter from one of the cultured old families in Denmark goes out to lend a helping hand to the suffering widows and orphans left in desolation by the unspeakable Turks, when they so horribly massacred uncounted thousands of helpless Armenians. It was not merely as a relief worker or nurse that she went, but as a steward of Jesus Christ, to break the Bread of Life and to tell of the consolations of the gospel. Mrs. Peters takes you right along with her, and you see the things just as they were. The scene is first in the heart of Turkey, and then in Macedonia. Two things stand out conspicuously: the terrible inhuman cruelty produced by that debased religious system known as Mohammedanism; and the glorious fruits of the gospel of our Lord Jesus Christ, as seen in triumphant faith and beauty of life. Such a book deserves a wide reading. It will put iron into the Christian's blood.

95 pages. $5\frac{1}{4} \times 7\frac{1}{2}$ inches. Zondervan Publishing House, Grand Rapids. Cloth, \$1.00; paper, 60 cents. W.H.H.†

The Saviour in the Shadows, by Robert L. Moyer, D.D.

Another book from the pen of this author which gives additional testimony to his exceptional gift in scriptural analysis, devotional discernment, and practical application of truth. Here is a book of thirteen rich chapters on Old Testament types, which should be read by every Bible stu-

†Dr. William H. Hockman.

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The Mystery of Mar Saba, by James H. Hunter.

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414 pages. 5 3/4 x 8 1/2 inches. Evangelical Publishers, Toronto. \$2.00. J.R.R.

Dynamite in Europe, by Eva Stuart-Watt.

For four months the author traveled with James Stewart through Czechoslovakia, Moravia, Hungary, Poland, Ruthenia, Rumania, and Serbia, mixing with the Christian communities and listening to the proclamation of the gospel by this gifted Scottish evangelist. The journey was undertaken just before the outbreak of war, and brought them into touch with nations awaiting apprehensively the catastrophe which was shortly to engulf so large a part of the continent. The narrative gives a vivid picture of life in these countries, and tells of widespread hunger for the gospel. It is a tale of the trials and joys, the successes and failures in connection with preaching to these soul-hungry and distracted nations a message of world-conquering energy. The Jew comes in for special treatment, and the gypsies are discussed historically as well as objectively.

256 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.50. J.R.R.

Guess My Name, by Mabel H. Hansen.

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Living Where Jesus Lived, by Emma Jewell Ross.

The author has had large experience in working with teen-age young people under the Y.W.C.A., partly in the Near East, and writes in a way to hold their interest, vividly describing her travels. Here we

follow her through the Holy Land and obtain fresh understanding of these eastern people, their geographical situation and mode of life, for they change but little with the passing centuries. The account is both realistic and scriptural, often incorporating biblical descriptions at length as though we were beholding the scenes. An extended index enhances the value of this book, which we cordially commend for its text and pictures.

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Moody Monthly

"A Philosophy of the Christian Revelation"

(Continued from page 335)

with a moral blight" (p. 106).

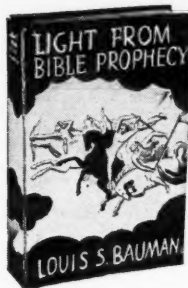
In this volume two chapters are devoted to an exposition of the virgin birth of Christ and of His resurrection. His words here are invigorating: "The evidence is overwhelming that when men begin to surrender belief in the virgin birth and the resurrection, they are also getting ready to surrender that belief regarding Christ Himself which is the vital center of the whole body of faith" (p. 186). "Either Christ rose from the dead, or He did not. Either the empty tomb means miracle, or it means delusion, mockery, and deceit. Either the disciples were the victims of a fantasy, or they were confronted with precisely that reality which they claimed, and which so completely explains everything else" (p. 194).

At the same time in this very chapter our author makes the following astounding declaration: "If a Christian is one who believes in God through Christ, and who commits himself wholly to Christ in love and devotion, then it is very evident that a person may be a Christian, and may enter very deeply into the secret of Christ, and believe in neither the virgin birth nor the resurrection. It is faith that saves—faith in Christ" (p. 199). We would like to ask Professor Lewis if a man can still be a Christian and give up "the vital center of the whole body of faith"? Furthermore, if "the condition to a real understanding of Scripture is guidance by the same Spirit under whose influence Scripture was originally produced," does a man have the Holy Spirit who rejects the New Testament teaching concerning the virgin birth and resurrection of Christ? If he is not possessed by the Holy Spirit, he is not a true Christian. Professor Lewis seems to forget on one page what he has written on another.

With one statement we most emphatically disagree, "The skeptic can point to facts; the believer can point only to a faith." To what facts can the skeptic point who denies the resurrection of our Lord? It is the believer who has the facts, recorded in four valid documents, the Gospels; facts deeply imbedded in all the early apostolic sermons; saturating the epistles of Paul.

Throughout the volume there are some rich, almost exalted paragraphs, concerning the Lord Jesus, especially when He is referred to as the one who fulfills all man's longings. Yet our author does not believe in the omniscience of Christ, even in His knowledge of His own redemptive work. It is a strange sentence indeed, "The very condition to the incarnation was in the subjection of the Incarnate One to the law of the human, which precluded that He should have made known all that He was making possible" (p. 200).

With one other major premise of this important work, most of us would surely disagree. Again and again, our author powerfully and rightly insists on the necessity for every man making a choice,



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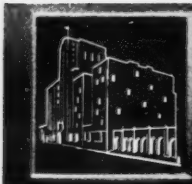
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a choice for Christ or against Christ. "Choose you must: what will you choose? Listen you must: to what voice will you listen? Believe you must: what will you believe? Live you must: how will you live? Venture you must: down which road will you elect to go? Build you must: on what will you build? Here is enduring rock; there is shifting sand" (pp.178, 179). But he spoils all this by a strange passage. "In every choice of the right we risk being wrong. We are therefore under the perpetual danger of being disillusioned. Our rock may turn

out to be sand" (p.195). But this is not the way our New Testament speaks.

Inasmuch as this book undertakes to profoundly consider the person and work of the Lord Jesus Christ in creation, and in relation to His birth, death, and resurrection, must it not be considered an incomplete treatment of the great subject of revelation when there is no place at all given to Christ's return, to judgment, or to eternal life in heaven? Much is made of the idea that man's deepest needs are fully met, and met (Continued on page 382)



Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



FALL TERM COMMENCEMENT

The Senior class day and commencement exercises were held in Torrey-Gray Auditorium, Dec. 19.

David A. Day (Mo.), president of the class, extended to all a warm welcome, and called upon Clifford A. Lofgren (Iowa) to lead the large audience in singing "All Hail the Power of Jesus' Name." Clarence C. Bennett (Ill.), class treasurer, made the invocation, and an ensemble of mixed voices sang a medley of Christmas carols. Harold M. Thompson (Iowa), corresponding secretary, read the Scripture and offered prayer.

Ada M. Birkett (Wis.), representing the women of the class, addressed the assembly on "His Purpose for Us." Miss Birkett said man found his pristine glory in a perfect environment, a picture of what a sinless world would be. But woeful was the day when sin entered and shut him out of its ordered beauty, and cut him off from fellowship with God. To undo the consequences of the fall, God sent His Son. The crown of thorns upon the Saviour's brow was a symbol of that curse which brought Him to the tree, the Just for the unjust, that broken fellowship might be restored. But, alas, there are some 700,000,000 souls who, by wicked works, testify to their alienation from the commonwealth of faith, and it is the challenge of this tremendous fact that has separated the graduating class of December, 1940, "unto the gospel of God." Without underestimating the "discouragements, heartaches, loneliness, fatigue, or disappointments" of a service which would send them into widely separated fields, she felt sure they would press forward, determined that none of these things should move them, nor would they count their lives dear unto themselves that they might finish their course with joy.

Continuing the spirit of Miss Birkett's message, a trio, composed of Doris M. Strong (Mich.), Mary E. Harris (Ind.), and Edna M. Lowden (N.J.),

sang, "Reign Thou Supreme," by Reitz.

Frank M. Thatcher (Mich.), representing the men of the class, declared that man's historic quest for satisfaction, however fully pursued, and in whatever field the lure was spread for his ardent spirit, has proved futile. Solomon, the greatest quester of them all, sated with the world's surfeit in the midst of oriental splendor, sighed that everything *under the sun* was "vanity and vexation of spirit." Dying upon the old rugged cross, Christ bridged the chasm between frustration and satisfaction. This supreme downreach of the love of God in Christ, together with its concomitant implications, fulfilled all the longing of the human heart. He rejoiced with his classmates that they were called to "hold forth the word of life" in such a world as this, drawing their inspiration from the eternal verities which govern in the shining spheres of light *above the sun*. Appropriately, Mr. Thatcher's address was followed by the class quartet singing, "Man the Life Boat," by Towner, the members of which were John W. Schearer (Mich.), Clifford A. Lofgren, Harold M. Thompson, and Clarence C. Bennett.

Eva M. Allen (Ohio), vice president, presented the class picture, which was received by the Dean in fitting words of appreciation. A congratulatory telegram from Caleb S. Zimmerman, president of

the class of August, 1940, was read.

The class song entitled, "Unto the Gospel of God," the words of which were written by Clyde E. Huther (Ohio), and the music by Helen Gedelman (Ill.), was then sung.

Dr. Will H. Houghton presided at the evening exercises. Nathan J. Stone '25, of the faculty, read the Scripture and Dean Lundquist offered prayer. The Institute choir, under the direction of Talmage J. Bittkofer, sang several appropriate Christmas selections.

Rev. Rowan C. Pearce, minister of the "Christian Voices" broadcast, Philadelphia, Pa., was the speaker of the evening. His message centered in the ambassadorial concept, an ambassador being one who is sent as the representative of a sovereign power, and it is obvious that one who goes on a mission not having been sent, has no message. His address stemmed from the phrase, "Now then, we are," based upon Coneybeare and Howson's translation of II Corinthians 5:20.

Speaking especially to the graduates, he asked, "What are you now that you were not? The value of your training here is not what you got out of it, but what God has put in. He only uses those who love Him, hence truth is not primarily the product of learning, but of love. In your service for Him, you are to be poured out wine and broken bread for those to whom



Photo by Marshall Studios, 462 S. State St., Chicago

Graduating Class, December, 1940

Moody Monthly

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God sends you, and in so doing you are not to enjoy legitimate pleasures, but in separation to stand in the place where He would stand if He were here, and to be so close to Him that you would know the word He would speak. If the Scriptures do not become life to you, they cannot become life to others."

The Holy Spirit of God was master of this assembly; indeed, His presence was felt throughout the day. The class motto, "Separated unto the Gospel of God," pulsed through all the messages, unifying them to a common purpose. And when have we had a commencement speaker who has with such calm strength and in such penetrative rhetoric presented the attraction of a life wholly yielded to God?

Dr. Houghton awarded diplomas to the 59 graduates, 47 of whom received the Evangelical Teacher Training Association diploma. The names of the graduates follow:

General Course: Eva Marie Allen, Sarah Ann C. Bierman, Vera Ruth Brown, Evelyn Swanson Bruhn, Florence Elizabeth Gannon, Helen Elizabeth

February, 1941

Gedelman, Mary Edith Harris, Grace Evangeline Holty, Annie Evelyn Ingram, Elizabeth Kempton, Dorothy Karen Kettleson, Weltha Wiseman Krueger, Gladys Luella Ott, Edith Llonia Smith, Doris M. Strong, Lillian Stucky, Mildred Ruth Swenson, Cornelia Lenora Turbiville, Dean Murry Baldwin, William Fredrich Buslap, David Arthur Day, Edward William Hogan, Clyde Earnest Huther, Benjamin Carlisle Jones, Nicholas Sotir Lasko, Emil Simon Lembke, Clifford Arnold Lofgren, Edward Nesbit Rogers, Herbert Frederick Scholl, Frank Merou Thatcher, Charles Bernard Williams. *Christian Education Course:* Lucy Elvira Aldrich, Ella Unruh Becker, Florence Howles Blanchard, Stella Blomquist Daleburn, Mildred Elsie McCormick, Dorothy Rose E. Schiller, Harold Merle Thompson. *Jewish Missions Course:* May Morgan Burdette, Floy Lenore Hoover, Lloyd George Burdette. *Missionary Course:* Bernice Sara Balzer, Grace Lillian Bergersen, Ada Anne Birkett, Dorothy Blanche Conover, Irma Mangels Frank, Marie Glenn, Dorothy Elaine Kebler, Helen Lenore Kraft, Betty Johnson Lane, Edna Mae Lowden, Florence Mae Martin, Dorothy Muriel Severson, Harriet Marguerite Sprunger, Mollie Dee Yates, Marvin Nathaniel Ang, Clarence Charles Bennett, Albert Walter Cronk, John William Schearer. *Pastors Course:* Edward George Rohrman.

Students completing courses in the Correspondence School July 1 to November 11, 1940, totaled 882. These students represent thirty-eight states of the Union, nine provinces of Canada, and the following: Africa, Australia, Dutch West Indies, Egypt, Great Britain, India, Puerto Rico, and South America. Radio School of the Bible certificates issued, 19.

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, Feb. 10, Ainslie Avenue Baptist Church, Chicago, Ill.

W. P. Loveless, Feb. 2, Mission Tabernacle Church, Rockford, Ill.; Feb. 28-Mar. 2, Western Springs Baptist Church, Western Springs, Ill.

KANSAS-NEBRASKA FELLOWSHIP

The Moody Alumni Fellowship of this area convened Nov. 12 in the Kearney (Neb.) Baptist Church, David R. Beecher '33, pastor. Zero weather reduced the attendance to twenty-six. Special speakers were M. A. Darroch '32, of the Institute, and Esther Sorensen '29, a missionary on furlough from India. All were greatly blessed. The next meeting is scheduled for the first Tuesday in May, in the Alma (Neb.) Congregational Church, Marion S. Hoffsommer '38, pastor.

STUDENTS OF OTHER DAYS

Frank R. Hamblen '36, is pastor of the United Brethren Church of St. Marys, Ohio, where for the past three years the work of the Lord has prospered in his hands.

Frank L. Snyder '24, is directing the activities of the influential Clarendon First Baptist Church of Arlington, Va., sustaining a membership of one thousand.

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Myrtle Prust '40, has been accepted by Israel's Hope Mission, Brooklyn, N.Y., for work among the Jews of metropolitan New York. Fern Hughell '38, is the director, and Zelma Bauman '38, is a member of the council.

The Littleton (Ill.) Baptist Church has been revived as a result of the meetings conducted by Violet Heefner '25, and Anna Sudenga '26, which brought out a record attendance. Carl C. Ohlson '30, is the pastor, assisted by Mrs. Ohlson (Beatrice Price '34). Three young women dedicated their lives to Christian service, and four young people were baptized. An elderly couple was mentioned among the converts.

At a recent annual meeting of the congregation, Harold Garner '27, for the eighth consecutive year was unanimously re-elected pastor of Union Church, Oglesby, Ill. But the church is not static, for all organizations closed the year with a substantial balance in the treasury. Each organization sponsors its own missionary project and contributes toward it. Money raised in this way is freely spent in aggressive effort. For example, last year \$1,397.71 was expended for mission objectives, a part going to the support of a former assistant pastor in South America, and another part to sustain a missionary in Africa. As an avocation, Mr. Garner teaches Christian Education subjects in both the Day and Evening Schools of the Institute. He has now resigned the pastorate of the Oglesby church and is pastor of the First Baptist Church, Valparaiso, Ind., having taken up his duties in the new field on Jan. 1.

Olga Petersen '31, has been associated with the Rehoboth Mountain Mission, Portsmouth, Ky., since its incorporation eight years ago. The usual program of Scripture memorizing is carried forward, leading in a number of cases to the delights of Bible camps. In the latter work the mission has been assisted by John Heykoop '28, and Mrs. Heykoop '30, Mrs. Edwin Dana (Dorothy Musselman '32), Ruth Barrick '31, Jeanette Carlberg '30, and Violet Luchterhand '33. Just now the mission is conducting six Sunday Schools. Through visitation work it extends a ministry of loving concern to the more or less isolated people of these communities. Changed lives, betokening the enabling grace of God, have cheered the workers.

Donald Crawford '36, was ordained to the Christian ministry Nov. 29, by the Presbytery of Long Island in the First Presbyterian Church, Sag Harbor, L.I., N.Y.

Ethan Bray '23, is in his eighth year as pastor of the Pinconning (Mich.) Methodist Church, and has the joy of seeing souls saved under the faithful preaching of the gospel.

Emanuel Woods '38, and Mrs. Woods (Reva Owens '38) are associated with the Warfield (Ky.) Bible Institute, but extend their activities to other towns in Martin County.

George Lyle '31, and Mrs. Lyle have been directing a camp at Clintwood, Va., working under the auspices of the Bible Mission of Southwest Virginia.

Walter Teeuwissen '16, Mrs. Teeuwissen

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'20, and daughter Esther, of the Belgian Gospel Mission, Inc., Bruges, arrived at Wilmington, Del., on a freighter after an ocean voyage of seventeen days. They are now located in a mission house at 11 South Portland Avenue, Ventnor, N.J. Not expecting to return to Belgium, they have expressed a desire to hear from their friends.

Harland J. O'Dell '38, was ordained to the Christian ministry last October. After serving as assistant minister of the First United Brethren Church of Canton for nearly two years, he became pastor of a church of that denomination in Middlebranch, Ohio.

Milton D. Arnold '23, former minister of Calvary Baptist Church, Binghamton, N.Y., has become pastor of Grace Baptist Church of Buffalo. During his twelve years at Binghamton the membership grew from two to four hundred, and the church built a new \$28,000 auditorium. While there he extended his influence by teaching in the Baptist Bible Seminary of Johnson City.

Albert E. Landis '40, was ordained to the Christian ministry at Calvary Independent Church of Lancaster, Pa., Nov. 26. Four days later he sailed with Mrs. Landis '40, for Chile, S. Amer. Georgia Lucille Jacobs '39, also accompanied them for service under the Soldiers and Gospel Mission of South America.

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F. Arthur Grunewald '12, and Mrs. Grunewald (Alice E. Oosterhuis '13) are serving the Lord in the Kansas (Ill.) Presbyterian Church, of which he is pastor.

Irving Kugler '39, and Mrs. Kugler '39, are rejoicing in a probationary appointment as resident missionaries of the Jewish Evangelization Society at their mission home, Herman House, 56 Second Ave., New York. They began this new work on Jan. 1.

Harry R. Klein '40, has accepted the pastorate of the Dalton Bible Church, Dalton, Wis.

Grover C. Prince '18, has resigned from the pastorate of the First Baptist Church of Forrest City, Ark., to enter into a similar relationship with the First Baptist Church of Camden, Ark.

William Clews '04, has courageously surmounted several grave physical afflictions, and is now official visitor of Mount Vernon Place Methodist Church, Washington, D.C., with the title of "Ambassador of Good Will." His son Gordon '34, is attending Randolph-Macon College, meanwhile ministering to the congregation of Maple Grove Church, Richmond, Va. His other son, Hedley '29, is pastor of Wright Memorial Methodist Church, Portsmouth, Va.

FROM FIELDS AFAR

John W. Gerrard '31, and Mrs. Gerrard (Marie E. Ramp '31) are on furlough from work among the Chama Indians of the Pisqui River in Eastern Peru, serving under the South America Indian Mission. They are now looking forward to an early return to that needy field. Mr. Gerrard is temporarily ministering to the Woodlawn Bible Church, Chicago.

February, 1941

Mrs. Gerrard's address is 848 Lakewood Road, West Palm Beach, Fla., to facilitate the recovery of their young daughter, Dorothy Lois.

Margaret C. Pedersen '33, writes from Sobral, Ceara, Brazil. After having landed at Fonteliza, she and her companion made a journey of two hundred miles inland over rough, dusty roads to their destination. Miss Pedersen is associated with Horace D. Murfin '32, and Mrs. Murfin (Ida Green '33) in the Brazil Gospel Fellowship, and for the time is located at their station, where language study is the order of the day.

Paul Rostad '19, and Mrs. Rostad '22, are working under the direction of the North East India General Mission, Churachandpur P. O., Minipur State, Assam, India. They tell of the conquering urge of a little Indian girl for a Christian education, which led her to overcome every obstacle; also the reluctance with which the people place themselves within the care of medical practice. At first it is a "win one by one" venture, but the evidence of benefits received gradually begets confidence.

Gerald Swank '40, sailed for the Egyptian Sudan last December. He was ordained to the gospel ministry in Hammond, Ind.

BORN

To J. Arthur Graydon '32, and Mrs. Graydon (Ethel M. Hennings '32), a son, John Paul Daniel, at West Oneonta, N.Y.

To Clarence Earl Vashbinder '32, and Mrs. Vashbinder, a daughter, Nancy Kay, Nov. 20, at Port Huron, Mich.

To Willard J. Martz '37, and Mrs. Martz (Jean Sawallisch '35), a daughter, Lois Jean, Dec. 6, at Dixon, Ill.

To Emanuel Woods '38, and Mrs. Woods (Reva Owens '38), a daughter, Jeanette Naomi, Oct. 28, at Warfield, Ky.

To Norman Weiss '37, and Mrs. Weiss (Naomi G. Van De Water '37), a son, Bruce Gordon, Sept. 7, at Aba, Africa.

To Joseph R. Pickering '37, and Mrs. Pickering '37, a son, John Mark, Sept. 1, at Joliet, Ill.

To Albert A. Lucchi '37, and Mrs. Lucchi (Phyllis Murray '36), a son, David Albert, Nov. 27, at Keokuk, Iowa.

MARRIED

Oscar A. Brown '38, and Delpha Marie Schmitt '39, Nov. 23, at Waterloo, Iowa.

Edward Floyd Byron '40, and Almeda Julia Sprague '40, Nov. 16, at South Lyon, Mich.

Meredith R. Kershaw and Elizabeth Brockett '37, July 12, at Henderson, Ky.

Cecil LaVerne Minser '39, and Lucille Faye Dickinson, June 22, at Salem, Ohio.

Homer Duncan '34, and Charlotte Gray, Dec. 6, at Abilene, Tex.

Maitland E. Williams, Jr., and Ann Thompson Ekins '39, Nov. 27, at Paterson, N.J.

AT REST

L. A. McIntyre '03, a retired United Brethren minister, passed away at the Bradford (Pa.) Hospital, Oct. 30, at the age of sixty-five.

Frances Deitz McBride '18, went to be with the Lord Dec. 2, from Camden, N.J.

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(Continued from page 377)

only in Christ. Is not Christ's return the very center of all living hope in the heart of believers? Is any consideration of Christ from which this great truth is separated all that should be declared to men, if the Christ of the New Testament is the Christ of whom we speak?

Professor Lewis has written an interesting, in many places a most helpful, and strengthening work. In sixteen years he has traveled a long ways from his early, irreverent, negative attitude toward Christian truth, to this mature conviction concerning some of the great fundamentals of the faith. We only regret he has not come all the way, to the convictions held by the apostles who wrote the New Testament, and the great conservative theologians of the Church of the Reformation and post-Reformation periods.



Why I Believe in Creation Rather than Evolution

(Continued from page 344)

rule over, on the other.

I have only to add, as the personal conclusion of the whole matter, after

more than half a century of study of nature and revelation, that when I regard the material universe as seen in the one or represented in the other, I am overwhelmed with a sense of my own ignorance and insignificance, and can but say, "What is man, that thou art mindful of him?" (Ps. 8:4). In regard to my natural inability to fulfill the ends of my own existence, I must regard myself as an altogether unprofitable servant, and like the old patriarch depicted in the book of Job, must "abhor myself, and repent in dust and ashes" (Job 42:6), asking God not to forsake the work of His own hands (Ps. 138:8). But when, on the other hand, I know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16), I am content to leave in His hands all the perplexities that arise from nature, human life, and history, and am ready to join Paul in his great ascription of praise:

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and unto him, are all things: to whom be glory for ever" (Rom. 11:33).



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FREE TRACTS—ARE YOU LONGING FOR more faith? If so, send for a free assortment of faith inspiring Gospel Tracts. Victory Tract League, 64 Flint St., Asheville, N. Car.

\$1,000,000.00 TRACT, UNANSWERABLE logic for the unsaved, and for carnal Christians. Beautifully printed and priced under cost according to Luke 24:47. \$2, thousand. Samples, dime. National Gospel Printing Service, Alpine, N.Y.

MESSAGE FOR CHRISTIANS AND GOOD NEWS for sinners and other tracts free. Matt Slatky, 110 So. Western Ave., Chicago, Ill.

RAINBOW GOSPEL TRACTS. PRINTED ON various colors. Illustrated with striking pictures. Over 150 titles. Send postage for samples. Pilgrim Tract Society, Randleman, N.C.

"YOUR TRACTS ARE DIFFERENT." ALMOST daily we receive letters of this kind. You, too, will think so when you see our line of artistic, two and three color literature. Send today for a 25c sample package. Good News Publishing Company, Department M, 322 W. Washington, Chicago.

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EXPERT MANUSCRIPT TYPING, ALSO AD-dressing. 25c per thousand manuscript typing. Envelopes 25c per hundred. Bond paper. Free carbon. Prepaid. Bessie Bystrom, 225 N. Fourth St., Marquette, Michigan.

TYPEWRITER AND OFFICE SUPPLIES

TYPEWRITERS, DUPLICATORS, ADDRESSO-graphs, Folders, Sealers, Adding Machines. Write for free bargain list, Pruitt, 515 Pruitt Bldg., Chicago.

WANTED

TO GET IN TOUCH WITH SOMEONE INTER-ested in promotion of Bible Study in a line different from anything now offered. Endorsed by educators, Bible Teachers. Tested. Opportunity. J. F. Eddins, Clinton, Louisiana.

CHRISTIAN COUPLE VITALLY INTERESTED in Child Evangelism to purchase half interest in well-established Boys' Private School near Chicago. Address, C. H. Cleveland, 430 W. St. Charles Rd., Villa Park, Illinois.

WASHING MACHINES

WASHING MACHINE AND VACUUM CLEANER repairing in Chicago and vicinity. Estimate free. Work fully guaranteed. Phone Michigan 5091, Eden Appliance Co.

Subscriber,

Would you like to introduce **MOODY MONTHLY** to your friends? Send a list of their names and addresses for sample copies.

Address

MOODY MONTHLY,
153 Institute Pl., Chicago, Illinois



DEDICATED WHOLLY TO
THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST

WOULD-BE SUICIDE SAVED

He was a member of a church in Milwaukee, but unsaved. In poor health, he attempted suicide, and only by the grace of God escaped death. Then, after a period of confinement in the hospital, he returned once more to the struggle of living.

One day, while dialing the radio in his home, he caught a snatch of the Midday Hymn Sing from W-M-B-I. The song he heard was "What a Friend We Have in Jesus," but he was not interested, so he dialed to another station. However, shortly afterward, he felt impelled to turn back to W-M-B-I where the Midday message was already in progress. This time he listened, was convicted and saved, and is now bearing testimony to the power of the gospel in bringing lost men to the Lord Jesus Christ.

Such is the report that comes from an Institute student who conversed with this new "trophy of grace" and heard from his own lips the story of his salvation.

Have you heard it yet? It's been on the air for several weeks now, every Saturday afternoon at 3:00 o'clock. We refer, of course, to—Can You Write Music? the new program everyone's talking about.

MANY PROGRAMS RESUMED

Programs added to the January and February schedule include sev-

eral which are new to W-M-B-I listeners, as well as many already established on the air. During January the following programs were resumed: Tract League, Wednesday Organ Melodies, Devotional Music, Saturday Novachord, Wonderful Words, Galilean Male Quartet, an additional Headlines and Highlights, the Scandinavian Service, Hebrew Christian Broadcast, and broadcasts by

SECOND ANNUAL ALL-NIGHT BROADCAST

12 o'clock midnight, Tuesday, Feb. 4, to 7:30 A.M., Wednesday.

12:00-2:00 A.M., *Faculty*, with Dr. Will H. Houghton, Dr. Harold L. Lundquist, Dr. P. B. Fitzwater, and others.

2:00-3:00 A.M., *Alumni Association*, with Wm. H. Lee Spratt, president, and visiting members.

3:00-4:00 A.M., *Business Staff*, with H. Coleman Crowell, E. C. Christiansen, and others.

4:00-6:30 A.M., *Radio Staff*.

6:30-7:00 A.M., *Student Body Hymn Sing*; message by Nathan J. Stone.

7:00-7:30 A.M., *Morning Worship*.

The radio staff and W-M-B-I vocal and instrumental ensembles will honor telephone and telegraph requests for musical numbers during the broadcast.

pastors from foreign-speaking churches. In February a number of other programs are being added, including: Student Message, The Stranger of Galilee, Story Time for Boys and Girls, Friday Novachord, Child Evangelism Fellowship, Trophies of Grace, and three programs by The Three Strings.

If you can't come to Founder's Week Conference at the Institute this year, try what's next best and tune in to the All-Night Broadcast from W-M-B-I, which begins at midnight, Feb. 4. You'll feel that you're here in person when you hear the voices of former teachers and classmates in a program which is to include words of greeting from Institute officials, faculty members, alumni and other guests, as well as music by members of the radio staff and visiting musicians. The program will continue through 7:30 Wednesday morning.

STATION FACTS IN BRIEF

Membership in the K.Y.B. Club, under the direction of "Aunt" Theresa Workman, now exceeds 18,300.

The letter count for a recent month included correspondence from thirty-eight states and one foreign country.

W-M-B-I has now been on the air more than 26,400 hours since 1926. The tremendous cost of operation involved in such continuous broadcasting is borne by faithful donors giving of their means to carry on the work.

Members of the radio staff, during an average month, participated in a total of at least twenty different church services in Chicago, neighboring cities, and other states.

More than half the first edition of W-M-B-I's Home Hour Recipe Book has already been disposed of. The unique content of this book has met with popular response among Christians who delight in the spiritual recipes it contains in addition to regular food recipes.

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sundays, February 2, 9, 16, 23

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—The Three Strings
1:30 P.M.—Miracles and Melodies
1:45 P.M.—Novachord
2:00 P.M.—Round Table
2:15 P.M.—Studio Choir

Mondays, February 3, 10, 17, 24

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—"Dr. Quiz"
4:30 P.M.—Wonderful Words
4:45 P.M.—Student Message
5:00 P.M.—Child Evangelism Fellowship
5:15 P.M.—The Three Strings

Tuesdays, February 4, 11, 18, 25

6:00 A.M.—Sunrise Songs

7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Galilean Male Quartet
4:45 P.M.—The Stranger of Galilee

Wednesdays, February 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Organ Melodies
4:30 P.M.—Headlines and Highlights
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—The Three Strings

Thursdays, February 6, 13, 20, 27

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship

10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
3:45 P.M.—Training for Service
4:00 P.M.—Headlines and Highlights
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—The Three Strings
12:00 P.M.—Midnight Hour

Fridays, February 7, 14, 21, 28

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
12:45 P.M.—Public Service Announcements
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
3:45 P.M.—Training for Service
4:00 P.M.—Headlines and Highlights
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
5:15 P.M.—The Three Strings
12:00 P.M.—Midnight Hour

Saturdays, February 1, 8, 15, 22

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Can You Write Music?
3:30 P.M.—Message
3:45 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Pastors from Foreign Speaking Churches



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